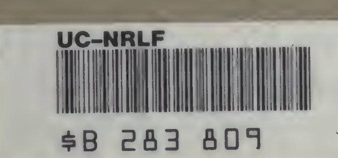
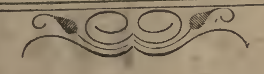
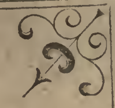

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TYRE;

THE HISTORY OF

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AND

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AND THE FINAL

CAPTIVITY OF ISRAEL AND JUDAH,

BY THE ASSYRIANS.

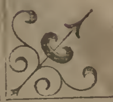
BY R. B. BEMENT,

AUTHOR OF SEVERAL WORKS UPON ANCIENT HISTORY, PROPHESY, &C.

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PREFACE.

THIS work is one of a series of small works, upon the history of all the nations referred to in the Sacred Scripture.

Having visited the places described, for the purpose of qualifying myself for Public Lecturing, I have devoted most of my time to that employment, and could only devote the leisure moments to writing. Knowing that the country, and not the author, was the subject of interest to the reader, I have said but little of myself—my feelings, or the incidents by the way—except when the same would illustrate the subject of the history or the Bible. I have aimed at accuracy, but, in some instances, writing from memory, may have erred a trifle in figures and measurement. With whatever of good or ill it may possess, I trust it will be useful to the reader; while it affords me time to prepare a larger and more thorough work upon the history of those lands, so intimately blended with the teachings of the Sacred Scriptures.

R. B. BEMENT.

INVOCATION TO CHRONOS.

Aged Father, author of all terrestrial things,
Lay by thy Scythe and fold thy weary wings;
To me relate the scenes that thou hast viewed in youth
Of man's past history, relate the simple truth.

When from the Ark the nations spread abroad,
And some retained, and some forsook, the worship of their God,
Who peopled this, and who that part of the land?
Who, hating toil, continued long a roving band?

Why reared they oft such stupendous piles,
On Indus', or Euphrates' banks or Mœro's Isles?
Why Pyramids erected and Celestial observations took,
And in their chambers reduced the heavens to book?

What wars, rapines, and bloody scenes of strife,
Where rival interest clashed, or angry fueds were rife,
What Law, what error, around them did entwine;
Why did their customs crush the human race divine?

Thou answerest well, the truth doth on me shine?
With one consent for their own they left the law divine;
'Tis truth from God, conducts us to the light,
He who regards it not must roam in endless night.

With cheerful hope, then to my task I go;
Not for reward, nor honors here below;
But trust, that as to others I the truth impart,
God's truth will bless, and cheer my weary heart.

EARLY HISTORY

OF THE DIFFERENT RACES OF MEN, WHO HAVE DWELT IN PALESTINE.

While Sidon, a grand son of Ham, was building the kingdom of Sidonia, subsequently called Phœnicia, the other descendants of Canaan, migrated further southward and spread over the country called Palestine.

When Abraham entered that land the Canaanites were few in number, and the country but thinly settled. He dwelt at Hebron; formed an alliance with some of the natives; rose to be a king, and abounded in wealth, in servants, cattle and munitions of war; but after his death, we do not find that Isaac retained the kingdom, or was pre-eminently rich.

The Philistines, who dwelt upon the south-west border of Israel, were a distinct race of people from that of the Canaanites. They originated from the shepherd stock, on the plains of the far east, near India. Their religion was that of the east of Assyria. They were ultimately exterminated by the descendants of Jacob. About eighteen hundred years before Christ, the descendants of Abraham were scattered abroad. Ishmael migrated to Arabia Petra. Esau following him, married his daughter, and became merged in the same stock, called Edomites. Abraham's six sons by his second marriage, removed to the far East. Some writers suppose they went to India, and were the ancestors of the Bramans; but it is much more probable that the east to which they went, was on the borders of the Gulf of Ormus, and the Persian Gulf in the eastern part of modern Arabia, and that the inhabitants of the kingdom of Muscat are their descendants.

Jacob and his children retired into Egypt for nearly four hundred years. During that period the Canaanites largely increased in numbers—had made great progress in the knowledge of agriculture and the arts, and had built many cities. They had formed a number of loosely confederated States, called the tribes of Canaanites, among which were the Amorites, descendants of the special friends of Abraham, the Jebuzites, who dwelt at the hill, subsequently called Jerusalem, the Hivite and Hitites, the Gibeonites and Girgashites. It is at this day impossible to define, with accuracy the locality of all these tribes.

The Girgashites dwelt on the east of the Jordon and the Galilee. The splendid ruins of Girash, in Syria, are supposed to occupy the site of one of their ancient cities.

EARLY HISTORY OF CANAAN.

About 1450 years B. C. Joshua and the Israelites crossed the Jordan, and began the couquest of the land of Canaan. While engaged in the work of extermination and division of the land, which occupied about four hundred years, they were ruled by Judges. Their form of government vibrated between anarchy, mobocracy, democracy and military despotism.

They were manifestly an ignorant people, conducting agricultural pursuits in a very rude manner, and almost entirely unacquainted with arts, manufactures and commerce, until the time of Solomon.

The most important cities of Israel and Judah, with their history and present condition, are described in a separate article.

The Phœnicians had fallen into Idolatry. Their principal deity was called by themselves Malcarth; by the Greeks, Hurculese; but by the Israelites and Syrians, Baal. Who and what was the Tyrian God? Idolatry seldom, if ever, springs up at once in all its deformity. It begins with the adoration of some departed hero, some human passion, or some lofty thought. The idea embodied in an image, is the symbol of thought. Ultimately the idea degenerates with the multitude into blind, stupid, unmeaning worship of the idol. The Phœnicians were engaged in manufactures and commerce. The spirit of these enterprises had made them wealthy, intelligent and brave. This was their Deity. Baal was the spirit of commercial enterprise. Hurculese had wrought many wonders and labors. This was the mythology of successful Phœnician adventure. To this God they erected altars, and offered incense in groves, on hills and in sacred places; but until the time of Solomon and Hiram they had no temples.

Israel also worshiped in tabernacles, and in a building erected over the same at Nob, called the house of the Lord. It was this house, not the temple at Jerusalem, for whose destruction Isaiah mourned. Isaiah, LXV: 11.

The arrangement between Solomon and Hiram to build the temple at Jerusalem was indeed a pious one. It was in accordance with the Divine command, to build a house unto the Lord. But

in addition to this, there was another motive. Solomon was a good man, and inspired, but not pre-eminently good.

His peculiarity was that he was a wise man. The only true method of studying the character of Solomon, is in the light of a statesman and political economist.

When the Lord asked him to choose what he would have, he did not select pre-eminent goodness, but he stated in substance that as he was king over the people, he desired to know how as a statesman he could best advance their interest. Here was his true character, and the proper place to study political economy is at the feet of Solomon, whose political principles were from heaven. He saw that in a narrow mountain district, his people, though they might possibly maintain existence, could not by agriculture alone become wealthy and powerful. His neighbors, the Phœnicians, on a narrower strip of land, had become rich and prosperous, by manufactures and commerce.

Israel must be initiated into all these departments of enterprise. But as yet his people possessed not the requisite knowledge and skill. Solomon's men and Hiram's men are now seen working together on Mount Lebanon, hewing timber and removing it to Tyre. Israel was thus learning the art of working in wood, in farming and building; they also quarried stone together. Israel became entered apprentice masons to the Sidonians.

Next they unitedly build floats at the port of Tyre, and convey the material to Joppa. Israel is being taught navigation, and the art of ship building. Thus was the spirit of commerce infused into Israel.

We soon after see them engaged in foreign enterprise. "And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants ship-men, that had knowledge of the sea, with the servants of Solomon." 1 Kings IX: 26, 27.

Of the structure of Solomon's temple, nothing definite is now known, except what is recorded in the Sacred Scriptures. Solomon was a courteous gentleman, and disposed to return favor for favor. Having finished the holy temple and his own house, he assisted Hiram of Tyre, to build a temple on the Island, in front of that city, for the worship of the Tyrian God of commerce. He also married the daughter of Hiram.

In company with Phœnicians he desired to extend and protect the caravan trade to the Euphrates and the Indus, if not to China. This inland commerce embraced then just what we now call the British East India trade, a trade that has made every nation rich that controlled it. But from Phœnicia and Israel, the caravans must pass through the Territory of the Syrians, whose capital was Damascus. It became therefore necessary to interest that people in these enterprises. One of their States lay between Lebanon and Ante-Lebanon, then called Hamoth, but subsequently Coebosyria. To facilitate and protect that, through that district the temple and city of Baalbec were erected, of which a description is given on another page. Under the protection of this Baal of commerce, the caravans passed through the mountain district, and found their way to the plains of Damascus.

Here they were met by the great Tyrian Desert, which they must cross. In the center of that Desert was a fountain of water, around which stood some stately palms. Here Solomon and his confederates built the city of Tadmore or Palmyra, here the caravans could find shelter, refreshment and repose, "For Solomon built Baalath and Tadmore in the wilderness." 1 Kings, IX: 18.

Commerce next to the direct preaching of the gospel, is, and ever has been, the great power to sheath the sword and prevent war, and promote the peace, happiness and prosperty, of all parties interested therein. The exchange of nations, is the wealth and prosperity of nations. It may need regulating, but its moral power can not well be dispensed with. When a nation manufactures and produces all it needs, and has no exchange with others, it must of necessity deteriorate, become foolish, conceited, stagnant and ripe, to be destroyed.

Their isolation is the provocative cause of war, while exchange promotes mutual interest and mutual good will. Solomon, by Divine wisdom saw all this, and profited by it. What were the results? First peace with all nations. The name of Solomon signifies peace, and in his reign there was no war.

Not only the three confederates, Israel, Phœnicia and Syria, but all the wide world, were lulled into profound tranquility. The second result was prosperity. Wealth as a consequence of exchange, poured into the lap of all these nations, for Solomon made gold and silver abound in Jerusalem, like the stones of the streets. Phœnicia was not less prosperous, and Damascus grew in treasure. Had not

Solomon given an apparent sanction to idolatry, his temple building for the benefit of commerce might not have been censurable. In the temple erected by Solomon, in Jerusalem, we are told he caused to be wrought upon the pillars, Lilys, Pomegranates and Net-work.

From Egypt, Palestine may be visited by three different routes. The first, and by far the most fatiguing and most dangerous, with some interesting advantage, is the one traversed by the Israelites under Moses, by the Red Sea, Mount Sinai, and Petra. By this route we can enter Canaan, by way of Hebron, or, going further east, come in by the Dead Sea and the Jordan.

The second route is by the short Desert of Suez, called in Scripture Shur. This is the route traveled unnumbered times by hostile armies, invading or retreating from Egypt.

This leads us past the ruins of Raphia, famous for the great battle between Ptolemy and Antiochus the great, which occurred about 217 B. C. From the ruins of Raphia we enter Palestine, at Gaza, in the south-west. The third is the quickest, and by far the least fatiguing route.

We can take a steamer at Alexandria, cross the great sea diagonally, and land at Beyroot, in Syria, and thus enter Palestine from the north.

This being the route of our travel, the scenery and history will be described somewhat in the order of succession from this point.

Beyroot is now the most important sea-port on the eastern side of the Mediterranean, as Smyrna is on the north-east. It is a town of perhaps twenty-five thousand inhabitants; Syrians, Druzes, Arabs, Christians, and Jews. It is the head-quarters of the Syrian Mission. It is doing a thriving business in Syrian commerce, and has absorbed almost entirely the trade that once flourished at Tyre, Sidon, Cesarea, and other ports. The harbor at Beyroot is tolerably good, and the city presents a fine appearance from the sea. Her police regulations are, in some respects, needlessly vexatious. Although every human being on board the steamer La Bey was in good health, there was a legal presumption, that as she had come from a port in Egypt, her passengers might have the plague.

On this account a strict, and in most cases a useless, quarantine

is maintained. All must go in a place of close confinement, not so comfortable as the cells in the prison-houses of this country. Forty-eight hours we were required to remain here upon a pallet of straw; our food being passed to us through a grated door. At the close of this penance we were required to pay the rent of our involuntary place of abode, with enormous charges for every item of comfort we were permitted to enjoy, and a fee to the physician for not being sick. There may be seasons when these sanitary measures are needful, but ordinarily they are enforced for no other purpose than to favor a few officials who subsist upon what they can extort from travelers, and the government winks at this extortion.

The following description of Beyroot and its environs, is taken from a missionary paper:

As you approach Beyroot in the steamer from the west, the mountain range stretching far to the north and south, presents the appearance only of immense, rugged masses of naked, whitish rock, severed by deep, wild ravines, and running precipitously into the very sea. It is this whitish appearance which gives to it its name of Lebanon, which signifies, in the Hebrew, the White Mountain. Nor, when you have landed, do you perceive, except in the confined plain of Beyroot, any more signs of cultivation or of inhabitants; the steep, bare, rocky rampart, rises up before you as far as the eye can reach, gaining a frequent elevation of ten thousand feet, and sometimes piercing into the region of eternal snows. When you start for the summit, however, you find, to your delight, that it is not an uninterrupted ascent that you are obliged to make, but you are meeting with a constant succession of valleys, higher and still higher up, and mostly running parallel with the coast. These valleys teem with villages; for in the east people do not live in scattered houses, but ten, twenty, or more families cluster together and form a village or town. By means of terraces, constructed with great labor and covered with soil, almost every available foot of land is brought under a high state of cultivation. The numerous population, as may well be supposed, is hardy, industrious and brave. As this cultivation is carried on almost to the very summit of the mountain, a great variety of productions, as well as of climate, is found within the narrow range of thirty miles from the coast. Figs, grapes, olives, the mulberry, flocks and herds abound. During the greater part of the year, the mulberry tree clothe the prospects in every direction with a most delightful ver-

dure. The culture of silk, of which immense quantities are thus raised, is one of the chief employments of the inhabitants. Beyroot is pleasantly situated, on the western side of a large bay, in 33 49 north latitude. Its houses are built of mud, and of a soft sandy crumbling stone; and are dark, damp and inconvenient. The streets are narrow, gloomy, and laid with stones, which rather serves as stepping-stones in wet weather, than answer for a pavement. One-third of the population, which numbers not far from twenty thousand, and is increasing, reside in the gardens and orchards which surround the city, and give to its environs an aspect of great verdure and beauty. It is in these environs, on the hills to the south of the city, that the houses of the missionaries are situated. The prospects which they command is very grand. To the north the eye takes the whole bay, to the point near Nahhar Ibraheem. To the right the mighty wall of Lebanon rises in indescribable majesty, with one of its loftiest summits, Jebel Sunnin, in full view. It is to the north of this summit, a distance of six or eight hours, that is to say of fifteen or twenty miles, that the celebrated cedar grove of Lebanon is to be found. Abeih is about fifteen miles south from Beyroot. It is delightfully situated, in a valley, about half way up one of the highest parts of Mount Lebanon. From a hill back of it, in the direction of Bhamboom, higher up the same valley, twenty-one villages may be counted. Sidon, at a short distance, has a noble appearance, standing out boldly into the sea, on rather high ground, and embosomed in trees. It contains not far from six thousand inhabitants. The houses on the eastern side, which are distinguished for their size and height, are built directly on the wall, so as to constitute a part of it. At this point the mountains, which are of a much lower elevation than further north, begin to recede from the coast, and leave a narrow plain, which just before reaching Tyre, a distance of about thirty miles, has become a mile in width.

A road—not a broad carriage road like those in this country, but a narrow, rocky path, along which often only a single line of donkeys or horses can pick their way—inclining slightly towards the south, leads from Sidon to Hashbeiya. In passing along this road, you leave Mount Lebanon; cross the Leontes, which flows through a valley of great fertility and indescribable beauty, about ten miles in width, and more than a hundred in length, lying between the lofty peaks of Lebanon and Anti-Lebanon; pass over a narrow

range of hills, which separates the valley of the Leontes from that of the Jordan, and begin to ascend the southern extremity of Mount Hermon. Here is Hashbeiya, overhanging a narrow glen, which, coming down from the mountain, enters the valley just below the point where a copious fountain pours forth one of the streams of the Jordan. The city contains about six thousand inhabitants, mostly mechanics and petty merchants. The inhabitants of Mount Lebanon are more than 200.000, all of the Arab race, and speaking a language which is used by 60,000,000 people.

From Beyroot our company moved southward on mules and camels about five miles, and the sky being clear, we encamped in the open air under a grove of mulberry, although at a short distance was a khan where we might have found shelter.

The next day we pushed on toward Sidon. On our right rolled the waves of the wide, wide sea, dashing furiously upon the sandy beach. On our left were the spurs of Mount Lebanon, now approaching quite to the sea, compelling us to ride along the beach, and at times in the water.

Now again the hills and mountains recede further from the shore, the intervening space furnishing plains for the cultivation of grain. Up the mountain slopes were to be seen, pastures, and flocks of Syrian sheep; vineyards, and orchards with various kinds of fruit.

Here and there, villages adorned the hillsides, which at a distance appeared attractive, but a nearer approach diminished their beauty.

In the afternoon we entered the famous city of Sidon, and took up our lodgings in the khan, which is said once to have been a French factory. Like some large buildings in the East, it is in the form of a hollow square, with a fountain in the center. It is about a hundred and fifty feet in extent on each side. This khan was erected about a hundred and fifty years ago, by the famous Emir or prince of the Druzes, Fakhr Ed Din who was a great patron of European commerce. The modern town of Saida is not on the precise spot of the ancient city. It is upon elevated ground, and commands a fine view of the sea. It contains about five thousand inhabitants, who are industrious, and enjoying a moderate degree of prosperity, but their agriculture and silk manufacturing is not

conducted with either skill or economy. The harbor where once the proud ships rode in safety, is so shallow from the sand washed up by the sea, that only a few small crafts can come into port. Her products are chiefly sent to the greater market at Beyroot. In the rear of the site of the ancient city, are a number of ancient tombs, but on the locality itself there are few objects of interest, except an occasional broken piece of architecture, indicating its former existance. Dr. Robinson thus accurately describes this place and its vicinity.—"The beauty of Saida consists in its gardens and its orchards, of fruit trees which fill the plain and extend to the foot of the mountains.

The city, and tract around it, are abundantly supplied with water by aqueducts and channels, which conduct it from the Awly and other small streams, as they issue from the mountains.

The environs exhibit everywhere a luxuriant verdure. The fruits of Saida are esteemed the finest of the country, among them are pomegranates, apricots, figs, almonds, oranges, lemons, and plums, which grow in such abundance, as to furnish annually several ship-loads for export."

Several important prophesies relate to Sidon, which its history has verified. Isaiah says, of her future destiny, "Be thou ashamed O Zidon, for the sea hath spoken, the strength of the sea saying, I travail not, nor bring forth children." The absence of commerce from her harbor, is a fair comment on this passage.

Ezekiel, in the XXVIII chapter 22d and 23d verses, thus prophesies against Sidon: "Thus, saith the Lord God, I am against thee, O Zidon, and I will be glorified in the midst of thee—for I will send into her pestilence, and blood into her streets, and the wounded shall be judged in the midst of her, by the sword upon every side."

Sidon, in common with all Phœnicia, and many other countries, became tributary to Babylon, about 575 B. C., and in the fall of that empire, passed under the dominion of the Persians in 538. The Persian government, unstable at home, was often severe and oppressive upon its dependencies. About 352, one Ochus, also called Artaxerxes the third, sat on the throne. He was ambitious to subdue a revolt that had been started in Egypt. Tired of the arbitrary and uncertain administration of the Persian monarch, the Phœnicians revolted, just as Ochus was about engaging in the Egyptian expedition. The route of his army was directly through Phœnicia. An alliance was formed between the Egyptians and the Phœnicians to resist the Persians.

Nectantebus was at that time the king of Egypt. He had in his service one Mentor, a distinguished general, a native of the Isle of Rhodes, whom he sent with four thousand troops to Sidon. The Phœnician and Egyptian army met those of Ochus, composed of Syrian and Lician forces on the confines of Syria, and defeated the royal troops, driving them entirely out of Phœnecia.

Persia was, at the same time, engaged in a war with a revolted province in Asia Minor. Just about the same time, the inhabitants of the Isle of Cyprus, which had been tributary to Persia, rebelled, thus throwing upon Ochus three wars at once.

Ochus now set out in person to conquer Egypt, expecting, of course, that the first struggle would be in Phœnicia, where his generals had lately been defeated. He entered the land with an army of 300,000 foot, and 30,000 horsemen.

Mentor was at Sidon with the Egyptian and Grecian allies, in all only a few thousand men. Alarmed at the approach of so great an army, he immediately planned to surrender treacherously the city and people into the hands of the enemy.

Tennes, the then king of Sidon, engaged in the same treason, having received a promise of great reward. The Sidonians, not suspecting treachery, prepared for defense as Ochus approached. They burned their own ships, the better to stimulate their men to fight by cutting off all hope of retreat—a device often practiced, but never with good results. When in the midst of the struggle the Sidonians found themselves betrayed, many of them shut themselves up in their houses, which were set on fire, and they were burned with all their treasures. Forty thousand men, besides women and children perished in this way.

When Ochus had gained possession of Sidon, having no further use for king Tennes, he put him to death, as he deserved.

Thus we see how little of honesty, or truth, remains in the breast of the conqueror when his ends are accomplished. The king of Sidon merited his fate, but not at the hand of the Persian.

At that time Sidon was very rich.—The gold and silver being melted, mingled with the ashes of the desolate city. These cinders, Ochus sold to purchasers, who sifted out the precious metals. All Phœnicia terrified at the fate of Sidon, and the treachery of its king, submitted to the Persians.

About twenty years after these events, Alexander the great passed triumphantly along this coast. Sidon had partially regained her

former glory. She opened her gates and received the Macedonian hero, who treated her kindly at the time that his terrible wrath fell so heavily upon Tyre. About sixty-five years before the birth of Christ, all Phœnicia and Syria became subject to the Romans, under whose favor, Sidon became again an opulent city, whose flourishing trade continued until some centuries after the Christian era. It is noted in the New Testament, for the visits of Jesus Christ and the apostle Paul.

Centuries rolled on, when the Crusade wars raged between Christians of the west and Saracens of the East. Sidon was alternately in the possession of the opposite parties, each of whom strove to desolate the city. From about fourteen hundred to seventeen hundred it remained in ruins, and of litle note, until Fakhr Ed Din revived its ancient commerce, committing its trade chiefly into the hands of the French, and built for their benefit the khan already described. In 1791, Pasha Jezzar expelled the French, since which time the commerce of Sidon has been but the limited Caravan trade of the Syrian Arabs.

TYRE.

Another days travel of twenty-five miles brought us across the Leontes, on whose bank we encamped near the ruins of Tyre. The modern town of Sur answers to Tyre, although not on the same spot. It is a place of about one thousand inhabitants, who subsist by agriculture, the cultivation and preservation of fruits, and by fishing.

Their trade and commerce is gone. The ancient city is desolate, according to the word of the Lord, by Ezekiel.

A portion of the ruins of Tyre are submerged in the sea. Out of the deep rise masses resembling castles, towers, and chimneys, whose base have been inundated by the action of the water.

Other portions of the once harbor are now filled with sand, lying high and dry above the sea. A part of the ruins are upon dry land, surrounded by the surf-beaten sands. In one place there remains part of an arched-building, which, if restored, would make a grand hall. This may have been the famous temple of Hercules, reared by Solomon and Hiram for the worship of that deity, and partially destroyed some seven hundred years afterward, by Alexander the Great. Many fragments of the rich architecture lie strown around; among others, caps, pillars, and cornices, with an

occasional mutilated specimen of that peculiar and enigmatical work, the Lily, the Pomegranate, and the Net-work.

THE FOUNTAINS.

Ras El Ain is a place worthy of notice. Far in the rear of Tyre, in some unknown arcana, is a fountain of water which is conveyed by invisible channels into this vicinity, and discharges into three cisterns or reservoirs on the south of Tyre. One of these is about three hundred yards from the sea, and the others a little further distant. The one, first named, is of an octagonal form, and is sixty feet in diameter. It is about twenty-seven feet above the ground. The water within, is more than forty feet deep. The material of this cistern is gravel and cement, so compact as to make it appear like one entire vessel of rock. Into this cistern, as well as the other two, so large a quantity of water pours, that the aqueduct leading from them not only supplies the city, but also propels four mills for grinding corn. This aqueduct leads northward about three miles, then, near a small mount, on which stands a mosque, turning westward it passes into the town. When, by whom, or in what manner this mysterious aqueduct, with its secret supplies, was constructed, is now unknown. Tradition refers them to Solomon, king of Israel; but Maundrell thinks this can not be true.

He says that "they could not be built till since Alexander's time, because the aqueduct which conveys the water hence to Tyre, is carried over the neck of land by which Alexander, in his famous siege of this place, joined the city to the continent.

And as the cisterns can not well be imagined to be more ancient than the aqueduct, so we may be sure that the aqueduct can not be older than the ground it stands upon." This argument is not entirely conclusive; the cisterns and fountain, with their secret channel, may be older than the aqueduct, the water being conveyed into the city by some other means.

Again, it is not absolutely certain that the point of the peninsula, over which the aqueduct passes, is precisely the one constructed by Alexander. By whomsoever constructed, such a secret supply of water would have been of great utility in the long and terrible seiges of Tyre, by Shallmanesser and Nebuchadnezer.

THE LADDER OF TYRE.

South of Tyre, a spur of mountains approach near the sea, forming an abrupt elevation, called by the Romans, from its white chalky

appearance, Promontorium Album. No natural road could have passed this point, but, by the patient labor of man; broad steps have been cut in the solid rock, leading up to the top of the eminence. They are called the Ladder of Tyre, and are said to have been constructed by the soldiers of Alexander while besieging this city. This elevated point commands a fine view southward of the lands of Israel, and northward of the plains of Phœnicia, with the mountains of Lebanon in the rear.

JEAN DE ACRE AND MOUNT CARMEL.

Some thirty-five miles, or one and a half day's ride south of Tyre, stands the town of Acre, on the north of the Bay Acre, called by the natives Keifa. It is naturally well adapted to become a strong fortress, which has been improved by art. It has ever been deemed a place of great military importance, and a key to that part of Palestine. A city was built here about 280 B. C. by the Scleneidæ, called Ptolemais, which name it retained until the Mohamedan domain in Palestine. For a time the court of Syria resided in this city. Here reigned the elder Syrian Cleopatra. Under Turkish rule it has enjoyed a share of Syrian commerce, but has experienced many of the misfortunes attendant upon war. In November, 1840, the English, then at war with Mahomet Ali, blew up the town, dashed to pieces mosques, houses, and walls, and almost instantaneously slew two thousand of the Pasha's soldiers. The city is in process of repair, but still has a shattered appearance. Acre probably contains above 10,000 inhabitants, employed in mercantile pursuits, manufacturing cotton, preparing oil, fishing and begging.

Passing around to the head of the bay to the east of the town, we cross the river Belus, a small stream, perhaps fifty yards broad; then moving southward along the coast, after some two hours' ride, we crossed the river Kishon, near its outlet into the sea. This stream, so distinguished in the song of Deborah, drains all the west part of the valley of Esdrælon. At times it is a mighty flood, and sweeps away every thing in its course—at other times it is but an insignificant rill. It is called by the Arabs Nahor Morkato, or the stream of blood, in allusion to the slaughter of the priests of Baal by Elijah at this place.

Immediately south of the Kishon, we meet a range of mountains, which bound the great valley on the south, and terminates abruptly at the sea coast by a promonitory called

Mount Carmel.

Here Elijah bowed himself and prayed for rain, while his servant went and looked towards the sea, until a cloud no bigger than a man's hand appeared, and gave assurance of an abundance of rain. At its base was the test between the prophets of Baal and the one lone prophet of the God of Israel. This was not the Carmel of David's adventure with Nabal and Abigal. Carmel is crowned with a monastery said to have cost one hundred thousand dollars, where a number of monks spend their time in cultivating grapes, in entertaining travelers, and in devotion. It is claimed that the altar of worship stands upon the exact spot where the prophet Elijah knelt and prayed. The top of Carmel is barren, while the sides are adorned with vineyards and olive trees. Toward the sea the mountain terminates abruptly, giving a contour to the whole mountain resembling a human head facing the sea; and thus by its barren tops and bushy sides, verifying the name Carmel, or bald head.

Passing from the mountains and journeying along the coast southward, about two days' journey, brought us to the ruins of

Cæsarea.

Along the rugged coast of Israel anciently stood a stronghold or fortress, above it was a tower, said to have been built by one Strato, hence sometimes called Strato's tower. This place fell in the territory of the tribe of Mannessah, and was the chief port of the kingdom of Israel. Under Herod it received the name of Cæsarea, in honor of Augustus Cæsar. To this place Paul was sent to escape the Jews. Here he delivered his great speech before king Agrippa. From this port he sailed a prisoner to Rome. Cæsarea was desolated in the time of the Crusade war, since which it has been a place of little importance; large masses of ruins still remain, as tombstones of the ancient city. Little of interest, except these ruins, now remains at Cæsarea. It is called by the Arabs Kairsarich.

JOPPA.—(JAFFA.)

Another day's ride brought us to this renowned place, once the port of Judea. In the Greek mythology Joppa was connected with the fate of Andromedea. The Jews had a tradition that upon this coast were found the bones of the great fish that swallowed Jonah. The city is called Jaffa. It is situated upon an elevation commanding a view of the harbor and the sea. The slope of the hill descends from the sea, and the whole city is surrounded by a wall. The inhabitants, who are about six thousand in number, are engaged in agriculture, the manufacture of olive oil, wine, and raisins. Great quantities of oranges and melons are raised in this vicinity. For several miles in the rear of Joppa the face of the country is level, and abounds with groves of fruit trees and well cultivated fields. Just at the foot of the hills is a narrow border of land, covered with large, black boulders of rock. A tradition exists among the natives to this effect; that in ancient times, the prophet Elijah caused a great famine, and when the drouth was at the extremest severity he came to Joppa. Here he begged of the inhabitants a watermelon to quench his thirst; but they being offended at him for causing the drouth, refused his request. For this inhospitality, he became enraged, cursed the whole field, and turned all their melons into hardheads.

By the action of the sea, the harbor and the coast are filled with sand, to such a degree that large vessels cannot approach it. For this reason the commerce of Joppa is very limited, and its ancient importance lost.

A missionary establishment purely for agricultural improvement has been established at Jaffa, which is exerting a very beneficial influence upon the country.

Leaving Jaffa we rode along amid luxuriant groves and well cultivated fields for several miles; at length passing Elijah's Water Melons, we began to ascend the hills.

Traveling nearly east, alternately ascending and descending and crossing several small rivulets, we encamped at Ramla, supposed by some writers to be the Emaus of the Bible. Next morning we passed the foot of the hill on whose side stands an old edifice which is reputed to have been the tomb of Samuel.

How exciting and peculiar are the emotions on beholding that city whose varied history is so intimately blended with things sacred and profane—a place of piety, devotion and holy worship—a place of murders, treason and rebellion—of the bloody wars of Jews, Babylonians, Persians, Syrians, Egyptians, Romans, Mahomedans and Crusaders. But our emotions cannot be written, they must be experienced to be known, and the greater our acquaintance with the history of these events, the more lively are our emotions on beholding this sacred place. On approaching the city, we were informed that before entering we must submit to a rigid quarantine of five days; so for the time, we turned our attention to other objects of interest, among which were the cities of Bethlehem and Hebron, and the temple. We may safely infer that this secret passage from the Temple to the country was known to the kings and high-priests of Judah, although a secret to others, and that by this way Zedekiah made his escape when the city was so closely beseiged by the King of Babylon.

BETHLEHEM.

Journeying from Joppa toward Jerusalem, we passed quite to the north of this place. On an elevation, our attention was directed to a group of buildings seen in the distance, which we were told was the city of David. Subsequently we visited this place and Hebron. Passing along through a valley, shaded by two round-topped hills, we came suddenly in view of Bethlehem, situated upon the top of a hill in front of us. The light of the declining day shone directly upon the hill-side, giving it an attractive appearance. Toiling up the hill-side, we entered the city, and reposed for the night. I was, for a time, absorbed in the solemn reflection, that from the hill-top went forth He that was the light of the world, whose light is yet to enlighten the Gentiles to the end of the earth.

At an early hour in the morning, I was up to view the landscape. All around were hills and dales, forcibly reminding us of the Bible appellation, the hill country of Judea. As the early light of the morning, streaming from beyond the Dead Sea, and over the hills, fell upon the town, it seemed to be shrouded in a mantle of glory,

while the vales beneath our feet were still wrapped in the shadows of night. I felt more forcibly the impressions of the preceding evening, that this was the city of light—the light separating from darkness, for the light shineth in darkness, and the darkness comprehendeth it not. On every hand are mountains, with iutervening fertile valleys, which give to the surrounding country the name Ephrata, signifying bread, equivalent to goodness. How beautiful the variegated prospect; how expressive its name! Bethlehem, light of the Lord; Ephrata, goodness, Bread of Eternal Life. Were not these names prophetic? From this hill, among these valleys, was to proceed He that was the Light of Eternal Wisdom, the Light of the World, and the goodness of the Lord in giving us the Bread of Eternal Life. He was full of grace and Truth.

Bethlehem is situated upon a hill, seven or eight miles, a little west of south, from Jerusalem, and contains about four thousand inhabitants, mostly Christians, Latins, Greeks, and Armenians. It is, indeed, a city set on a hill that cannot be hid; but its elevated position prevents it from having a natural supply of water. That indispensable element of life is brought to Bethlehem, as well as Jerusalem, by aqueducts from pools in the mountains south-east of this place, on our route to Hebron. The principal objects of curiosity are the tomb of Rachel, probably genuine, and the alleged convent of the nativity, probably a pious fraud.

The incidents in the history of Bethlehem, though few, are exceedingly interesting. Here the little lad Benjamin was born. Here Rachel died, and was buried in the tomb still bearing her name. In the partition of the country, this vicinity fell to the tribe of Judah, and the city was called Bethlehem. To this place returned Naomi with her faithful daughter Ruth, from Moab, where she and her family had been driven by famine. Here dwelt Boaz and Jesse. In the vale below David tended his little flock, while his elder brethren were defending the country against the Philistines. From these hill-sides came forth the lion and the bear to devour his sheep. Here the valiant boy defended his charge, and this nerved his arm and his mind for his future career, in governing, defending and instructing his people. It was in Bethlehem that a certain Levite, of Mount Ephraim, went to recover his runaway wife, with whom, on his return, he met with such rough treatment

from the inhospitable Benjaminites, out of which grew a civil war, which well nigh exterminated the offending tribe.

Here the Savior of the world made his first appearance. Here the light of angels' wings shone out on that night, and the songs of heaven broke through the arch above, and re-echoed among these hills and vales: Glory to God in the highest, and on earth peace and good will to men. Over this hill stood the star, that guided the wise men of the east to the cradle of Him who was the Wisdom of God.

Here, incited by jealousy, Herod caused the slaughter of the babes, whose terrible fate is poetically described as disturbing the slumbers of Rachel in her tomb; for in Ramah was there a voice heard—Rachel mourning for her children, and would not be comforted because they were not.

The Pools.

South-east of Bethlehem we come to a narrow, stony valley, hemmed in between ragged, rocky hills. On the side of the hill which overhangs the valley is a reservoir, or fountain of water, hidden in the bowels of the mountains. The water first issues through an orifice, and, running a few yards, drops into a stone chamber beautifully arched above. The chamber is forty-five feet long, and twenty-four feet wide. Another singular room is in connection with this. From these fountains the water pursues a subterranean course about three hundred feet south-east to the first pool, from thence connecting with the second and third. These pools are in the hill-side, having natural rocky bottoms, and are built of cement of great strength and durability. There are steps for descending into the pools. The first, or upper pool, is three hundred and eighty feet long; at the east end, two hundred and thirty-six feet; and at the west end, two hundred and twenty feet wide, and twenty-five feet deep. Descending the hill irregularly, some two hundred feet, we come to the second pool, which is four hundred and ninety-three feet, at the east end two hundred and fifty, and at the west one hundred and sixty feet wide, and thirty-nine feet deep.* Some two hundred and forty feet further to the south-east,

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*The tomb of Moses is unknown, but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest of mon-

and a few feet lower, stands the third pool, which is five hundred and eighty-two feet long, and at the east end two hundred and seven feet, and at the west one hundred and forty-eight feet wide, and fifty feet deep. These great reservoirs supply with water the cities of Bethlehem and Jerusalem although many miles distant. Tradition refers their construction to King Solomon. I have been unable to find any thing in the Bible to confirm that tradition.

Hebron.

This ancient city of the Israelites was situated about fifteen miles south by south-west of Jerusalem, and about eight miles south of Bethlehem. Leaving the city of David, the narrow road leads us occasionally in sight of ruined towns and khans, and a few modern villages. Alternately descending and ascending the hills, we arrive at an elevation which furnishes an extensive prospect.

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arches, with the cedar, and gold, and ivory, and even the Temple of Jerusalem, hallowed by the visible glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the holy city, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence to the present day. The columns of Persepolis are mouldering into the dust; but its cisterns and aquaducts remain to challenge our admiration. The golden house of Nero is a mass of ruins, but the Aqua Claudia still pours into Rome its limpid streams. The temple of the Sun at Tadmor in the wilderness has fallen; but its fountains sparkles as freely in his rays as when thousands of worshippers thronged its lofty colonades.

It may be that London will share the fate of Babylon, and nothing be left to mark its site, save the mounds of crumbling brickwork; but the Thames will continue to flow as it does now. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither palace nor temple, but some vast reservoir. And if the light of any should still flash through the mist of antiquity, it will probably be that of the man who, in his day, sought the happiness of his fellow men rather than glory, and linked his memory to some great work of national utility and benevolence. This is the glory which outlives all other, and shines with undying lustre from generation to generation, imparting to its work something of its own immortality, and in some degree rescuing therefrom the ordinary monuments of historical tradition of more magnificence.—*Buffalo Christian Advocate.*

Far away to the west we behold the fertile plains of ancient Phillistia, and part of the famous valley of Sharon. Beyond this we catch glimpses of the Great Sea. To the south of us rise the mountains of Northern Arabia, the habitation of Esau and Ishmael. Behind us, but not visible, are Bethlehem and Jerusalem. To the east, rise the irregular mountains that separate us from the Dead Sea. Here Abraham may have stood when he saw over these peaks the column of smoke ascending like a furnace from the destruction of Sodom. Directly in front of us is a valley narrowing towards the south. This is the Eschol of the time of Joshua, and from this vicinity were borne grapes by the two faithful spies to the camp of Israel, which could not have been far south of Hebron. Down the steps we descend into the valley, still adorned with vineyards, which overhang the terraces along the sides. Here are also cultivated many other kinds of fruit, such as olives, figs, pomegrantes, apricots and quinces. Among the peculiar attractions of eastern thoroughfares, are the frequent artificial pools of water, to quench the thirst of man and beast, as well as to supply aqueducts which conduct the limpid stream to distant cities and villages.

Among other objects of interest on this route—about two miles from Hebron is a majestic oak, about twenty-two feet in diameter, called by the Arabs, Sindian, by Jews and Monks, the tree of Abraham. It must have been near this spot that Abraham sat in his tent door when he beheld the approach of his three guests, but it acquires great credulity to believe that the Patriarch ever saw this tree.

Hebron is situated partly in and upon the sides of the valley. The most important present objects of curiosity here, are the pools, situated between the hills, serving for irrigation, as well as refreshment; and the tomb of Abraham. This is at the highest part of the city, and at the base of the hills that surround it. It is carefully guarded by Mahometan soldiers, and neither Jew nor Christian can examine it except at some yards distance. The eight courses of stones adorned with pilasters, have a very ancient appearance, and this may indeed be the place where Isaac and Ishmael buried their father Abraham. It would seem miraculous, although quite possible, that the tomb of Abraham should have remained unto this day, when we recollect how many wars and desolating armies, both ancient and modern, have revolutionized the whole of Palestine. The history of Hebron is quite interesting. It

is probably the oldest city of the Israelites, and derived its name from Eber, or the home of the Hebrews. From the Bible we learn the following facts. At one time it was called Kiijathbarba. "New Hebron was built seven years before Zoan in Egypt." Numbers XIIIth chapter, 23d verse. "Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." Genesis, XIIIth chapter, 23d verse. "Here Sarah died and was buried, and Abraham came to weep for her." Genesis 23. Here Isaac and Rebeckah, Jacob and Leah, were also buried. David reigned seven years in Hebron before he reigned in Jerusalem. 1st Kings, IId chapter, 9th verse. Since the time of the Christian era, Hebron and its vicinity has been a place of some interest. During the Crusade wars in 1192, a great battle was fought in the plain, not far from Hebron, between Richard Cœur de Leon, leader of the Crusaders, and Saladan (Salahsed Din,) Prince of the Saracens. Here, then, in this valley, was the first permanent home of the great head and father of the faithful.

JERUSALEM.

Of this renowned city, the capital of the chosen people, whose various fortunes are so intimately blended with the history of the world and the Bible, so many writers have spoken, that little remains to be said that would not be mere repetition. The first intimation of this locality is in the life of Abraham, who left Beersheba, and by three days journey arrived at Mount Moriah, there to offer up his son Isaac in obedience to the divine command. It is supposed by many that Mount Moriah was the hill upon which the temple was subsequently erected, but there are good reasons for believing that the hill about seven miles west of Jerusalem, near which stands the tomb of Samuel, was the Moriah of Abraham's time. When Abraham was returning from the battle of the kings, at this place, then called Salem, he met Melchisedec, king of Salem, priest of the most high God. During the life of Isaac and Jacob, no allusion is made to this place. When the Israelites returned

from Egypt and entered the land of Canaan, this hill, and others in its vicinity, were occupied by the Jehuites, and the place was called Jehus, which was also the title of its king. Although Joshua defeated its king (Josh. 12th chap. v. 10th,) and the Judges again obtained a victory over the inhabitants, and burned their city; (Judges 1st, 8th, v.,) the Israelites did not gain possession of it until the time of David and Joab, who slew the people and captured the south-west part, and called it the hill of Sion and the city of David, (II Samuel, 5th chap. 7th v.) The native inhabitants may have been greatly reduced at that time, but it does not appear that they were exterminated, or that the temple hill came into possession of Israel until some years subsequently. When the pestilence was upon the city, by reason of David's sin in numbering the people, he bought the hill of Aranna, the Jehusite, and built an alter thereon, which is believed to be the identical spot where Solomon built the temple, II Samuel, ch. 24th, v. 16th to 25th). The locality was within the territory of the tribe of Benjamin. The name of the city is a combination of the Canaanitish word Jehus, war, or warrior, and the sweetly flowing Hebrew word, Salem, which signifies peace.

It thus becomes prophetic, and a type that the war, quarrel, or alienation between God and man shall terminate in peace through the Prince of Peace, who brought in reconciliation.

Jerusalem stands embossed upon several hills, with valleys traversing the interior as well as surrounding the city on three sides, south-west, south and south-east. The hill on the east or north-east part of the city, called temple mount, is crowned with the Mosque of Omar, and, until quite recently, was inaccessible to any but the followers of the false, prophet. Its elevation above the level of the sea 2280 feet. Eastward it descends rapidly into the valley of the Jehosaphat, somewhat abruptly westward into the city. Southward more moderately toward the foot of Siloam, and northward it extends gradually into a plain from which flows the Kedron, rounding the north-east corner, thence southward on the east of the city, between it and the Mount of Olives.

The hill of Zion on the south-west in a commanding position, is a little higher. The valleys Geheni, called Tophet, are in the south-west and south of the city, and join the Kedron at the south-east angle.

Jerusalem is surrounded on all sides with still higher mountains, giving an imposing appearance to the scenery, and justifying the language of David: "As the mountains are round about Jerusalem, so the Lord campeth around about his saints." The most conspicuous of these is Mount Olivet. It is directly east of the city over the Kedron—rises abruptly to the height of two thousand five hundred feet above the level of the sea. On the summit stands the convent of the Ascension, where it is asserted Christ ascended to heaven in the presence of his disciples. The tracks of his feet impressed in the rock are shown in the Convent, but the careful observer can easily detect the chiseling in the rock, revealing that the miraculous impressions are among the pious frauds with which the east abounds.

From the east side of Olivet the Dead Sea may be seen in the distance. Between Olivet and the Kedron are the remains of many tombs, supposed by travelers to be those of the prophets, or other distinguished persons of antiquity. In the north-west part of the city the famous Convent of the Cross and the Sepulchre, where many ceremonies are daily performed, which to my apprehension have nothing to do with the religion of the divine Redeemer, who is said *here* to have expiated the sins of the world. Dr. Robinson has given great attention to the question whether this be or be not the very spot of the crucifixion; and after reading carefully all the evidence on the other side, I am convinced that the Dr. is correct that it is not the locality of our Lord's suffering and death, and that the place is now unknown. Jerusalem was captured and destroyed by Nebuchadnezar about 588 years B. C., rebuilt by Nehemiah about 400 B. C., and again destroyed by the Romans 70 A. D., since which time its various fortunes have been involved in those of Pagans, Mahomedans, Christians, Crusaders, Turks and Infidels. It is now under the control of the Turkish government. The history of the city and country in the wars of Syria and Egypt for the three centuries preceding the birth of Christ are fully given in my history of the Kingdom of Brass.

Jerusalem contains about 20,000 inhabitants, Christians, Jews and Mahometans. Although there are ruins of many ancient unoccupied buildings, there is probably little or nothing remaining which existed in the time of Christ, except a few large hewn stones that inclose a court of the Temple grounds, the pool of Siloam, and a small portion of the western wall near the Jaffer gate, where stands

the tower of Hippacus. The circumference of Jerusalem is about two and a half miles. The cite of the city is difficult of access, and in modern times would be a most unfavorable location, but in ancient times the great object in selecting a locality was a point among rocks and precipices, inaccessible and very easy of defense against an invading foe. Now, safety and prosperity depends upon treaty, civilization and the interests of commercial exchange, not upon rocks and walls. This exhibits an evidence of moral and social improvements tending to a universal fraternity in the family of man.

Jerusalem that was, is in bondage with his children until this day, but the Jerusalem that is from above, is peace with God through our Lord Jesus Christ, and the children of that Jerusalem are free. (Galatians, 4th ch. 25th, 26th verses.)*

The famous Mosque of Omar now occupies the site of the once sacred Temple of Solomon. From its inclosure, until quite recently, both Christians and Jews were carefully excluded. Some years ago, Mr. Catherwood succeeded in disguise in gaining access to this sacred edifice. He explored the basement, which he found composed of large stone, which he thinks constituted the basement of the ancient temple. At one corner he discovered an arch, from

*The Mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker, of the Hebrew persuasion, at Konigsberg, in Prussia. This lady intends to beautify the place and improve the whole place, at her sole expense. The first thing she has done is to plant the whole area with a grove of olive trees, and thus to restore it to the original state from which it derives its name. The olive tree thrives well in that locality, and though it takes many years before arriving at a state of maturity, and sixteen years before bearing any fruit at all, it requires but little or no tending, and will last for several hundred years.

At the recent annual meeting of the British Society, the chairman, Sir Culling E. Eardly, mentioned the fact that a railroad is about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British governments, and that it is likely that the material of the line from Balaklava to Sebastopool will be transferred for the purpose.

which a dark subterraneous passage extended under the city. He had not the facilities to explore this channel very far. Sometime in the year 1853, a sportsman, on the west of Jerusalem, shot a bird, which, flying near the ground, disappeared; the hunter's dog also dropped out of sight; the hunter explored, and discovered a subterranean passage, extending under the city—it was cut in the solid rock, and the chips of the quarrying were still lying in the sides of the passage. Subsequently to this, Meacie, a German, but now a citizen of the United States, explored more extensively this secret channel, and found it had many branches, leading to several spacious apartments, in which he found many relics, among others the bones of a camel. He thinks these excavations were made by the Canaanites, but that they were unknown to the Israelites. Still more recent research has traced these channels to the arch beneath the Mosque of Omar. There can now be no doubt but that these channels and vaults were known to Solomon, if, indeed, he did not himself order their construction, and, perhaps, from this source obtained materials for the walls of the city and the temple. We may safely infer that this secret passage from the Temple to the country was known to the kings and high-priests of Judah, although a secret to others, and that by this way Zedekiah made his escape when the city was so closely beseiged by the King of Babylon.

NABLOUS.

From Jerusalem to Sebastee, the ancient Samaria is about thirty miles northward. Leaving the north-west angle of Jerusalem, our route led along a rugged, rocky, barren way, for a time, then declined into a more fertile and better district. After about two hours' ride. we halted upon the hill side west of the road to rest a few moments. This is the supposed site of Gibeon. From this place the Gibeonites came forth to Jericho and Ai, to make a treaty craftily with Joshua. It was for this treaty of peace that the five confederated tribes of Canaanites united in war against Gibeon. Here came forth Joshua from Gilgal to defend his confederates. At our feet and west of us, spreads out the Valley of Agalon, where was fought the great battle of deliverance, and the wondrous miracle was wrought in the sight of Israel, for the sun stood still upon

Gibeon, and the moon in the Valley of Agalon. At that time this hill top was crowned with a great city. It was here that the inhospitable inhabitants so roughly treated the Levite returning from Bethlehem with his wife, out of which border-ruffianism sprang a war, that well nigh exterminated the tribe of Benjamin, who were so unwise and unjust as to wink at the atrocity of their brethren. Here was the birth-place, residence and royal court of Saul, the son of Kish. The opposite of this valley was probably the Michmash where Jonathan and his armor-bearer went over and discomfitted the Philistines, while his cowardly father remained in the city.

On this hill side David hung seven of the descendants of Saul, to pacify the Gibeonites. It was near the pool of this city where the twelve servants of David, under pretence of play, caught and slew the twelve servants of Ishbosheth, followed by the assassination of Asahed and Abner. It was on this hill side that the Lord first appeared to Solomon. This city stood in the northern extremity of the tribe of Benjamin.

Leaving this locality, so full of interesting associations, we hastened on, and passed the site of Bethhoron, the upper and the lower. Through the valley of Ajalon, and near the pool of this city, ran anciently the great thoroughfare from Jerusalem to the sea, which, though more circuitous, here finds an easier path through the mountains into the valley of the Sharon, and thus to the sea coast. Pursuing our way we passed many little villages and numerous ruins, filled with jackalls, and occasionally passing barren, sterile regions, and yet at times falling into green and beautiful valleys, abounding in water-springs, we at length halted at

The Well of Samaria.

This is the parcel of ground said to be given by Jacob to his son Joseph. The evidence of that gift seems to be but imperfectly recorded; the few facts seem to be these: here dwelt Shechem, son of King Homer, who, with his father, his brethren and his people, were slain in consequence of the affair with Dinah. Here came the boy Joseph, to hunt for his brethren, who kept their sheep in this vicinity. From the city of Sychar, now Nablous, once came a woman to draw water. Here she met the Divine Master. Here He poured forth that water of eternal life, of which, if one drink, he shall never thirst.

Mount Ebal and Mount Gerizim lift their high heads in full view. Upon the top of the latter stood the pagan temple, erected one hundred years B. C. and dedicated to Antiochus Epiphanese.

Here the Samaritans assembled for worship, while the Jews say that at Jerusalem alone ought men to worship God.

The Master now taught that the place is not *on* this mountain, nor *at* Jerusalem, but *in* spirit, for God is a Spirit, and they that worship Him must worship Him, in spirit and in truth.

This well is inclosed with a broken wall, and surrounded with shrubbery. It is nearly ten feet in diameter, and about an hundred feet deep. Its mouth is partially covered with slabs of stone; the water is not now used. The hills in the vicinity abound in springs and supplies of water. When, or by whom this well was dug, is quite uncertain. Tradition refers it to Jacob, but the old Testament gives no evidence that he constructed it. It was probably built within a city of Sechem, by the Amorites, before Jacob's day.

From Jacob's Well we moved westward along a gradually ascending valley, exceedingly rich and beautiful, adorned with a great profusion of fields and gardens, while the lower sides of the hills are crowned with groves of vines, pomegranites, mulberry and olive. The fertility of this valley is probably unsurpassed in any part of Palestine. The loveliness and attractiveness of the scene is greatly heightened by contrast with the ragged, sterile mountain tops that overhang this garden of paradise. Leaving Nablous, the ancient city of Sychar, on our right; we continued to ascend the valley, and encamped at the foot of Ebal. Directly in front of us, on the east, by south, rose East Gerizim. These two mountains rise to the height of one thousand feet above the valley, and two thousand seven hundred feet above the level of the Mediterranean Sea.

How exceedingly interesting the events that transpire here. In this valley, led by Joshua, the whole host of Israel encamped. On this spot an altar of stone was erected, and covered with plaster, upon which was written the laws and commandments of Moses.

The tribes divide—six of them ascend the sides of Girizim on the south-east, emblem of the source of light, while the other six climb the dizzy heights of Ebalin, the north-west, the token of darkness and death. The law of Moses is read unto them. And as the blessings upon the faithful are pronounced, the voice of the Eastern tribes echo through the valley, and re-echo from Ebal's height,

saying, "We will serve the Lord—all these things we will do." Then the curses are read, and Ebal responds to Gerizim, "Even so let it be. All these woes be ours if we keep not the law of our God." For this reason one of these mountains has been called the Mount of Blessings, and the other the Mount of Cursings.

How terribly has the obedience and its attendant blessings been surpassed by the disobedience and calamities resulting therefrom, which have fallen heavily upon the descendants of those who, upon that day, stood on these mountain sides.

Upon the top of Mount Gerizim stood Gothem, when with a loud voice, he hailed the men of Shechem, in this valley, and gave them the parable of the trees, holding a consultation for the election of a king. In this valley of Shechem before me, occurred the wars between Alimeleck and the men of Shechem.

Nablous is a town of about six thousand inhabitants. They are the most robber-like and ungovernable people in all Palestine. We avoided the inhabitants and did not enter the town. Its name is the Arabic of Neapolis, one of the titles of Vespatian, the father of Titus, who destroyed Jerusalem in the year seventy. In a Samaritan synagogue is a copy of the pentateuch, which tradition asserts to be as old as the day of Moses. As we did not see this manuscript, I will give a description from another writer:

It proved to be a large roll, kept in a brass cover, and adorned with various costly coverings of crimson silk, and embroidered in letters of gold. We examined the manuscript with all the care we could, and noticed, besides its antiquity, that it was written in columns of about five, by fourteen inches, and three of these to what may be termed a page.

We were permitted to touch the valuable manuscript, to look as closely as we chose at the various peculiarities it possesses—the color of the ink, the size, shape, and character of the alphabet, the arrangement of the words and sentences, &c., and, in short, to enter upon any examination which our time or our wishes allowed us. The old rabbi was very obliging in every way, and in answer to our inquiries as to the probable age of the manuscript before us, did not scruple to declare that it belonged to the period of Moses.

This was more than we could credit, though we entertained no sort of doubt that the Samaritan Pentateuch is of an age that entitles it to the very great consideration of Biblical questions.

MOUNT TABOR.

The modern name of this mountain is Gibelet Tor. It stands on the north side of the plain, and north-west of little Hermon. It is in a conical form, and rises gracefully to the giddy height (unestimated by some) of three thousand feet. Its sides are adorned with vegetation and groves of fruit trees, but the mountain now is entirely uninhabited by human beings. The summit is crowned with the remains of strong fortifications; for Tabor, in her time, has been a great military fortress, and upon and arouud it has been fought many a battle.

Now, no voice of trumpet, nor clash of arms, nor tread of hostile force, breaks the solitude of this retired spot. From its summit we have perhaps the grandest prospect in the world. Before us lay the far spreading valley of Gezrael, narrowing away to the north-west.

On the opposite side, the broken ridges of Gilboa and the mountains of Ephraim, almost to Jerusalem, could be seen. In the north-west, we could distinctly discern the bald head of Carmel, standing sentry at the sea. North of us, range upon range stretched away to the Lebanon, with its snow-capped peaks. Eastward lay the Jordan and the little hills before us, and beyond it the ranges of Gilead. In the north-east, distinctly visible, lay the sea of Tiberius, and not far from us stood the little Hermon, famous for its sweet and refreshing dews.

Each of the objects before us is the memento of thrilling historical events, and as we grasp them all from one point, the entire history of the country, like the Kishon at our feet, seems to pass in panoramic view before us; and Tabor, called by the natives Gebelet Tor, is not the least important among them. Here Barak, encouraged by the presence of the prophetess Deborah, smote the hosts of Galin, under the command of Sisara, overturned his nine hundred chariots of iron, and scattered the hosts of his foes like the forest leaves before the winter's blast. From this mountain side Sisara fled on foot, and, being decoyed, was slain by the woman Gail, the wife of the Kenite, for whose defeat and assassination Deborah and Barak sung a song of triumph. Upon this Mount, of whose glory and beauty David has sung, other scenes than these have transpired.

Somewhere upon this mountain-top our Lord and Master unfolded the glory of His spiritual nature in the transfiguration, to the

amazement of the chosen three, when his garments became white as no fuller on earth could white them, and his face shone with the radiance of the sun.

The plain below us has been the battle field of all ages and races. Here Saul and Jonathan contended with the Philistines. Here the Jews, under Judas Macabus, strove against their persecutors. Here, oft did the Romans fight against both Jews and Syrians. Here, in later times, the gallant Kleber and Napoleon defeated the vastly superior forces of the great Turkish army.

Dr. Clark thus speaks of this great battle-field :

"It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadnezzar, King of Asyria, (in the history of whose war with Arphaxed it is mentioned as the great plain of Esdulom,) until the disastrous march of Napoleon Bonaparte from Egypt into Syria.

Jews, Gentiles, Saracens, Christian Crusaders, and Anti-Christian, Frenchmen, Egyptians, Persians, Druses, Turks and Arabs, warriors of every nation that is under heaven, have pitched their tents upon the plain of Esdulom, and have beheld the various banners of their nations wet with the dews of Tabor and Hermon." Well might Armaggeddon become the representative of all future strifes, and battle to the end of time.

Galilee.

Bidding adieu to the vale of Gezrael, about twelve miles, or four hours' ride over hills and dales, rich in associations of historical events of the early conflicts and the Crusade wars, we issue out of the mountains into the basin of the Galilee, and repaired to the town of Tiberius, now Tuberich, on the shore of the sea. In 1837, the town was nearly destroyed by an earthquake. It now contains little of interest, except the recollection of what has anciently been performed here and in the vicinity, so long the residence and so often the visiting place of the Lord.

The sea of Galilee, also called Tiberius, is a sheet of water varying from five to ten miles wide, and, perhaps, eighteen feet long, of an irregular oval shape. It is supplied by the Jordan, which, rising far in the mountains in the north, and passing through Lake Merome, discharges into this sea, and, running directly through it, issues out on the south, and continues its course to the Dead Sea. The interval, or level land around this sea, is but a narrow strip,

the mountains often projecting quite to the water's edge. The cities that anciently adorned this region were, chiefly Capernaum, Chorasin, Bethsaida, and Tiberius, while Nazareth was situated a little in the rear among the mountains.

On the east of the sea, we behold a broken country, through whose passes ran the caravan route, extending to Damascus, in Syria. From thence came the mighty armies of Benhadad and Hazael, and afterwards of Shallmenesser, Senacherib and Nebuchadnezzar, to invade and desolate Israel and Judah.

The Valley oe the Jordan.

This is one of the most remarkable geological portions of the earth. The general course of the river is directly southward, receiving small tributaries from the west, and occasionally larger ones from the east.

At times the river flows gently along, spreads out wide, and is fordable at least during a portion of the year; at other places it is at least from a hundred to a hundred and fifty feet wide, with a deep, swift current, sweeping everything before it; occasionally descending cataracts.

On the west are the mountains of Israel and Judah. On the east are the ranges of Gilead, and the ruins of ancient cities. Here was the scene of Absolem's death. Here was the Raimoth Gilead, at whose siege Ahab received his mortal wound. Gilgal and the quarries are in this valley. Jericho and Ai are in the south part of it, separated from Jerusalem by the mountains of the wilderness, distinguished for being the haunt of robbers, and thus appropriately furnishing the theme for our Lord's parable of a man going from Jerusalem down to Jericho and falling among thieves and robbers. According to the observation of Col. Lynch, the Dead Sea lies 4000 feet below Jerusalem, and 1300 feet below the Mediterranean, and is, consequently, the lowest spot on the surface of the earth. The water contains sulphur and other salts, held in solution. All the waters of the Jordan flowing into this sea are disposed of by evaporation, and return in the clouds to supply the springs and fountains. Had the Jordan continued its course in the same direction, it would have terminated in the east arm of the Red Sea, and thus become connected with the ocean. But the mountains of Edom are elevated between, and prevent the stream from flowing further.

There is a most remarkable valley called by the Arabs, Algor, extending in a direct line from the Dead Sea to the Red Sea, more than two-thirds of the way.

From a short distance a small stream now runs northward into the Dead Sea; but Algor has unmistakable evidences of being the deserted channel of a large stream, whose waters once flowed southward.

The mountains of Edom are evidently of a volcanic and eruptive origin. Connecting these facts together, and associating them together with the account of the destruction of Sodom and Gomorah, and the cities of the plain, I cannot resist the conclusion that the Jordan once found its way through northern Arabia to the sea, and that on the day when Lot went out of Sodom, while the Lord rained fire and brimstone on the devoted cities, there was a great earthquake connected with a volcanic eruption, in which the earth typed, the mountains of northern Arabia were heaped up to their present elevation, carrying up the bed of the stream with them, while the plains above descended to the level of the Dead Sea. This would account for the ancient fertility and subsequent barrenness of Arabia Petra.

SYRIA.

This country is believed to have been first peopled by the descendants of Aram the fifth, and youngest son of Shem, but the original occupants of the soil were removed and their places supplied by Assyrians in the time of Shalmanaser. Syria proper lies between the north part of the Mediterranian sea on the west and the Euphratus, on the east, between the mountain chain of Taums and Amanus on the north, and Arabia Palestine and Pœnicia on the south and south-west. Its length from North to South was about three hundred miles, and, from East to West, about a hundred and eighty miles; in all not quite as large as the State of New York, but a much more extensive country, all its borders were sometimes in-

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NOTE.—From a geographical necessity, all flowing streams must terminate ultimately in water containing salt or other saline matter, whether it be the ocean or an island sea or lake.

NOTE 2.—The Dead Sea is, in many respects, situated similarly with that of Salt Lake, on this continent. Both are cut off from communication with other waters; both have mountains on the west, between them and the great sea, not far distant.

cluded in the general name Syria. This country seems at times to have been formed of four confederate States, Hobah, Hamoth, Damascus and Geshur, at other times all were blended into one government until it was finally absorbed into the great Assyrian Empire, about the same time that Samaria ceased to be a kingdom.

The most important cities of Syria were Damascus, Antioc Aphoma, Sebucia and Helbon. About the time of Solomon, king of Israel, Syria must have shared largely in the commerce of that day and abounded in riches. The most remarkable ruins in Syria are Palmyra or Tadmore in the wilderness, and Balbeck between Lebanon and ante Lebanon.

DAMASCUS EL SHAM.

After days of wearisome travel from Galilee and the Jordan in a north-easterly direction, over an uneven route, diversified by barren wastes, and fertile plains, variegated hills and fruitful groves, through Syrian villages and Arab encampments, we ascended a little swell of ground, and halting in the shade of an orchard of figs, our eyes were greeted with a view of Damascus, the city of beauty, which we soon after entered by the south gate. What solemn thoughts crowd upon one's mind as he approaches the capital of ancient Syria. It was to this city Saul was journeying, when a light, far surpassing the brightness of the sun, surprised him, and for a time arrested his progress, until the object of his visit was changed from one of cruel persecution to a desire to be restored to his sight, that he might preach Jesus whom before he persecuted. It was from this city that afterwards he escaped through a window by being let down the wall in a basket, the gate being guarded to apprehend him. Damascus was a city in the days of Abraham—it had been subject to Talmmath, but it became the capital of a separate kingdom in the time of David. It was demolished in the time of Tiglathpillasser according to the prophesy of Isaiah, but revived again under the Babylonian authority. It

was at one time the store-house of the Persians. Their treasures, with the city, were captured by Alexander of Macedon. Their successors built Appanna and Antioch, and thus diminished somewhat of the prosperity of Damascus. Yet it is so favorably situated for the great caravan trade, that it has continued to flourish and is still prosperous.

Below the city is still to be seen a part of the most ancient wall, evincing that Damascus was once much larger than at present. The modern wall does not enclose all of the inhabitants, but many splendid buildings are without the enclosure. The streets of Damascus are often narrow and muddy. The walls of the buildings, though often lofty, are of unburnt brick and of a dirty and uninviting appearance. The doors are low and narrow, but within one often finds splendid apartments, where every luxury ministers to the sense, and intoxicates with excess of pleasure.

The Syrian name of this city is El Sham, but by the Arabs it is called Demeesk, the terminating syllable being added by the western natives. The following, from an unknown author, is substantially a correct history and description of the ancient home of the Benhadads. "The city of Damascus we find mentioned in Gen., 15 chap., 2d verse, as the place of Abram's Steward, Elitha; and it must have been, therefore, one of the earliest cities in the world, and is one of the very few, that with the exception of a short period of Assyrian domination, have maintained a flourishing existence in all ages. It is situated in east longitude, 36 deg. 25 min., and north latitude 33 deg. 27 min.; on the north-west of an extensive and remarkably level plain, which is open eastward beyond the reach of vision, but is bounded in every other direction by mountains, the nearest of which, those of Salekie to the north-west, are not quiet two miles from the city.

These hills give rise to the River Banacly, and to various rivulets which afford the city an abundant supply of water, and render its district one of the most pleasant and fertile of western Asia. The district within a circumference of from twenty to twenty-five miles, is covered with well watered gardens and orchards, in the midst of which stands the town itself."

It thus appears as a vast wood, and its almost innumerable public buildings, including an extensive citadel and a vast number of mosques, with their domes and minarets, give it a fine appearance, as viewed from the neighboring hills; but on approaching over the

level plain, the plantations by which it is environed, shade it entirely from view.

Its finest building is a grand mosque of the Corinthian order, said to have been built as a cathedral church by the emperor Telemachus. It was dedicated to St. John of Damascus, and is still called the mosque of St. John the Baptist, by the Turks, who believe that in the latter days Jesus shall descend thereon, and from its summit require the adhesion of all his followers to the Moslem faith. The city is surrounded by an old wall of sun-dried brick, strengthened with towers; but this wall has fallen to decay, and the town has so greatly extended beyond its limits, that the number of houses without the wall greatly exceeds that within. The houses in the city have flat roofs, while those in the suburbs have domes. Damascus is said to contain five hundred mansions, entitled to be called palaces, and the general splendor is much extolled in the east.

But little of this is visible in the streets, which, in general, present walls of mud or sun-dried brick, which fill the narrow streets with dust in dry weather, and render them perfect quagmires when it rains. The houses themselves are built of the same materials, although stone might be easily obtained from the adjoining mountains.

These streets present scarcely any windows, and only low and mean looking doors; but these often conduct to large interior courts, paved with marble, refreshed by gushing fountains, and surrounded by apartments ornamented and furnished in the best and richest oriental taste.

The thirsty Arabs, from the desert, regard Damascus with rapture, and are never tired of expatiating on the freshness and verdure of its orchards, the variety of its fruits, and, more than all, its numerous streams, and the clearness of its rills and fountains. There is a tradition, that Mahomet, coming to the city, viewed it with great admiration from the mountain Salhie, and then turned away, refusing to approach, with the remark that there was but one paradise designed for man, and he was determined that his should not be in this world; but there is no historical foundation for this story. Damascus is about six miles in circumference, and its population is estimated, by Mr. Buckingham, at 143,000, of which 90,000 are native Syrian Arabs, 10,000 Turks, 15,000 Jews, and 25,000 Christians. But Mr. Richardson does not estimate the

christian population at more than 12,000. Damascus is the rendezvous of many thousand pilgrims, who proceed to Mecca in one great body every year, and many of whom make a considerable stay before the caravan departs, and most of whom unite commercial with religious objects, loading their beasts with the produce of their own countries, which they dispose of on the road, bringing back, in the same manner, the products of India, received from Jeddo, the port of Mecca. This has contributed greatly to the prosperity of Damascus, which is, also, the emporium of an extensive caravan trade with parts of the Mediterranean on the west, and with Bagdad on the east. Damascus has obtained fame for some of its manufactures. The fine temper of its sword-blades has long been proverbial. This reputation has, however, of late years much declined; but the Damascans still excel in the art of inlaying metals with gold. The manufacture of the kind of silk called "Damask" originated here.

It would seem from the 1st Kings, XI: 23d and 24th, that Damascus first became in the time of David or Solomon, the capitol of an independent kingdom, which afterwards, as the "kingdom of Syria," was engaged in various wars with the Jews.

It was ultimately annexed to the empire of Assyria, and afterwards with the rest of western Asia, passed to the Greeks, then to the Romans, and at last to the Arabians, under whom Damascus became the capitol of the Caliphate, when Moamiyah, its governor, assumed that office in opposition to Ali. It underwent many changes during the disorder of the middle ages, and was finally conquered, along with all Syria, by the Sultan Selim. In the late war between the Porte and the Pacha of Egypt, Damascus was taken by the troops of the latter, under his son Ibrahim Pacha, and it still remains subject to his authority, having been ceded to him by the treaty of peace, in 1833.

The inhabitants of Damascus have the reputation of being the most haughty and intolerent people of Turkey; but the measures of Mahomet Ali, have already tended greatly to subdue, or control, their former spirit.

Appama and Seleucia,

On the west coast of Syria, and north of Phœnicia, were built by the Selucidæ, between 250 and 150 B. C.

Hebron,

Famous for its wine and wool, is supposed to occupy the site of the modern city of Aleppo.

Antioch.

In the army of Alexander the Great, was a general by the name of Antiochus. He had a son whose name was Seleucus, sometimes called Nicator, the conqueror. In the army of the great Macedonian, this Seleucus had the command of all the elephants. After the death of his father, he rose to distinction, and, in the partition of Alexander's empire, he became king of Syria. In honor of his father he built a city, calling it, after his name, Antioch. Others afterwards added something to the original city, until it became for beauty and splendor, the third city of the world. The capitol was removed from Damascus, by its founder, and established in this city, where it remained many generations. Of the several kings, who reigned in this city, an account will be given in the history of Alexander and his successors. Antioch was situated in the northwest part of Syria, on the Orontes river, about twenty miles from its mouth, and about five miles above the famous Daphne. It was founded about 290 B. C. In 1735, A.D., it suffered severely from the shock of an earthquake, and is now in a state of desolation. Antioch was situated among the mountains, and the scenery is grand in the extreme in the immediate vicinity of the city. Here the disciples were first called christians.

Daphne was a grove of cypress and bay trees, surrounding a number of sparkling fountains. In and around this grove were splendid edifices, and, among others, a temple of Apollo and Diana. Daphne was the great pleasurable resort of the grandies of Syria, in olden times.

The temple is now in ruins, and to these rural gods none are so poor as to do reverence. The worshipers are gone, the altars no more smoke with incense, and their divinities are left alone in their glory.

BALBECK.

With elated spirits our little band of reserve bade adieu to Damascus, the beautiful, and, facing westward, commenced our journey, while our thoughts, outstriping our speed, flew away to our far home, beyond the rolling sea. We followed up the stream a short distance, and then, bearing over to the left, made our way over a hilly country, with intervening valleys and rivulets of cool, refreshing water.

Occasionally we passed small villages, in the midst of gardens and groves of fruit trees. At night, having traveled, as we supposed, about twenty-five miles, we halted, and made our encampment near a small stream, and in sight of a village containing a mosque and convent.

We were strongly tempted to visit the convent, and throw ourselves upon its hospitality, where we should probably have been kindly received, but finally concluded to spend the night in our own tent. The camels were soon secured, and with the broken limbs of the bay-tree a fire was soon kindled, and our evening's repast prepared. A number of men and boys, from the village, visited us, whose friendly appearance gave us a sense of security. From them we learned that the village was called El Dous.

A guard was stationed for the night, and soon most of us, stretched upon our blankets, were in a profound sleep. At an early hour the next morning, we were under way, and that day crossed the chain of Anti-Lebanon. Our route was almost entirely through an uninhabited region, except that twice a traveling company of Arabs crossed our path. In some places the mountains were ragged, barren, bold and picturesque; large eagles were seen flying from crag to crag, uttering their wild scream, which echoed through the solitudes of those rough places of creation. The second night, we encamped on the west of Anti-Lebanon, and in the plain of Celo-Syria; and on the third day, bearing much more to the north, we approached, late in the afternoon, a bluff or rising ground, and again encamped by the side of a stream. Now we were in the midst of an inhabited and cultivated district, but, having become quite accustomed to bivouac, we, as usual, preferred the open air, as the weather was calm and mild. The next morning, we ascended a gentle elevation, and before us stood, in bold relief,

The Ruins of Balbeck.

On this plain once stood a city, called by the native inhabitants Balbeck, which may signify the city of the Lord, (Baal,) or the city of the Sun. By the Greeks it was called Tlehopolis, which also signifies the city of the Sun. It is probable that, among others, the sun was the principal deity worshiped here; hence the name of the city and temple. There are no inhabitants on the exact site of the ancient city, but in the immediate vicinity is a village; here, also, is a mosque and a convent, where bigoted devotees perform their senseless devotions.

The remains of three temples are still to be seen among the ruins, two of which are of Grecian architecture, and were undoubtedly erected after the time of the Grecian invasion in the east. They are far gone to decay. The most splendid ruin, at Balbeck, is the old temple which bears the name of the city.

The edifice was eight hundred feet long and five hundred feet wide, and would accommodate many thousand worshipers at a time. The roof was a large flat stone, reposing upon the walls, and upon pillars in the interior. On this roof, in time of the crusade wars, stood twenty thousand Turkish soldiers, and successfully resisted the invading christians below. This roof, and the beautiful lintel over the east door, were broken and shattered by an earthquake in 1722. A wedge-form piece of the lintel still hangs suspended over the door. Part of the wall of the temple is composed of hard sand-stone, so perfectly polished and adjusted to each other that it would be difficult to insert a fine-knife blade between the pieces.

A part of the old wall, that once surrounded the city, still remains. Some writers suppose it was never completed. At a quarry, not far distant, lies a huge stone lion, and, near it, another, in an unfinished state. It is inferred that these images were intended to be placed upon the corners of the walls of the city—this, however, is only conjecture. In the wall now standing, are three of the largest stone ever known to have been used in building. They repose indirectly one upon the other, and are severally ten feet in horizontal diameter, fourteen feet in perpendicular height, and sixty-eight feet in length. By what mighty power they were ever placed in their present condition, is more than I can conjecture.

It was in the temple of Balbeck, that I studied to advantage the style of architecture of the days of king Solomon—for there is now

no room to doubt that this temple was erected by order of that monarch, and that Balbeck was Balwiatte of the Bible.

On the caps and pillars, in the adornings of cornices, and on lintels of doors, in the solid stone, are carved lilys, whose expanded petals are often a foot or eighteen inches in length, wrought with exquisite skill; the cap of the pillars, also, are wrought pomegranates, similar to those noticed in Tadmore, and described in another article. In-wrought and binding, the whole is a carved net-work.

These three elements of the work of Solomon—the lily, the pomegranate, and the net-work—abound at Balbeck and Tadmore, and are symbols, whose signification belongs to the great science of emblems. The lily signifies peace, purity, or freedom from war; the pomegranate is the emblem of fruitfulness, of plenty; and the network of unity or brotherly love. In these temples there are an enigma, whose meaning must be found in the life and times of king Solomon. The holy temple at Jerusalem, for the Israelites—the temple to Herculese, in Tyre, for the Phœnicians—and the temples of Balbeck and Tadmore, for the Syrians—were erected, not only for religious worship, but to facilitate the commercial enterprise of those times. By the spirit of commerce and adventure, Solomon and Hiram secured the co-operation of the Syrians, and extended trade through the world. The first result of their enterprise was an universal peace; hence the *lily*, in the temples of their erecting. The second result was, that all nations were enriched by this commerce; and "Solomon made gold and silver to abound in the streets of Jerusalem," hence the *pomegranate*. To accomplish these enterprises, the Israelites, under Solomon, the Phœnecians, under Hiram, and the Syrians, under Resin, were bound together in one bundle of fraternal regard. The glory and beauty of Balbeck fully justify the descriptions given by the early authors. Arabian writers speak of Balbeck as "the wonder of Syria." One of them says:

"Balbeck is a city of three days' journey from Damascus, where are wonderful structures and magnificent vestiges of antiquity, and palaces with marble columns, such as in the whole world are nowhere else to be seen."

Every one who has seen the ruins, which here present themselves to the travelers' eye, will not think the Arabian writer has used much exaggeration in his language. On the south-west of the city, which is situated in a charming plain, on the west foot of Anti-

Lebanon, lie the ruins of a very ancient temple, together with the remains of some other edifices, and, among the rest, a truly magnificent palace. These ancient structures have now been converted into a castle or fort. Among these ruins is a rotunda, or pile of buildings, surrounded with pillars of the Corinthian order, which support a cornice that runs all around the structure—the whole executed in a style of great elegance, but now in a very dilapidated condition. It is for the most part of marble, and, though round on the outside, is an octagon within. It is adorned with eight arches, supported by eight Corinthian columns, each of one single piece. But the Greeks, who now live here, and who use this rotunda as a church, have spoiled the beauty of the inside, by daubing it over with plaster. Leaving this, the visitor arrives at a large and very lofty pile of buildings, which bear the appearance of having been added in later times. Through this pile one passes into a noble arched walk, or portico, one hundred and fifty paces long, which leads to the temple.

This building, which has resisted no less the corroding tooth of time, than the destructive madness of superstitious man, is yet in a good state of preservation. It is an oblong square—its length, on the outside, one hundred and ninety-two feet, and its breadth ninety. The pronaos consisted of fifty-four feet, of the one hundred and ninety-two, but is now tumbled down, and the pillars, which supported it are crumbled to pieces. The whole body of this temple, as it now stands, is surrounded by a noble portico, supported by pillars, of the Corinthian order, six feet three inches in diameter, and about fifty-four feet in height, and each of the three stones a piece.

Their distance from each other, and from the walls of the temple, is nine feet. There are fourteen of them on each side of the temple, and eight at each end, and containing the corner pillars in each number. The architrave and cornice, which are supported all around by these pillars, are exquisitely carved.

HISTORY OF PHŒNICIA.

Now, let us rest awhile. Here we are on Mount Lebanon. We will repose in this grove, and, like Omar, lean against a cedar, which spreads its branches over our heads. Perhaps this is the grove, and this the cedar, where the Hirams, king of Tyre, and the widow's son, rested themselves, when wearied with giving directions to the workmen, who were here preparing timber, to send to Jerusalem, for the Temple. What a fine place to slide the timber down the mountain! What a noble bay spreads out before us to receive the floats, where the placid waters are ready to bear them southward to Joppa, from thence to be taken by land to Jerusalem, the city of Peace. How blest was Solomon in having such a friend and ally, and such a forest in which to obtain building materials! How peaceful those times, not like those that preceded, or that succeded, the three great Master Masons.

Before us is spread out the whole of that far-famed land, ancient Phœnicia. Its length from north to south is about 120 miles, and its breadth about 20 miles. Phœnicia had four prominent cities. In the extreme north on a little island, stood Arad; about 18 miles south was, and still is, Tripolis; still farther south was Berytus (now Beyroot;) and yet, still farther, Sidon; and at the extreme southern point was Tyre, of great renown. Between these were other small cities, so that the whole land was like one continuous city, filled with active, bustling, living beings. Much of the early history of this, like every other country, is involved in uncertainty and fabulous traditions, so much so that it is rather a matter of curiosity than useful knowledge; but out of this confusion, some facts of reliable history can be gathered. Along this rugged coast, now spread out before us, the blessed Master once walked and preached the word, to "City full and forest waste," when he retired from the scoffing Jews. Matthew xv: 21.

The old patriarch Ham, the son of Noah, after the flood, with his wife and sons, started from the foot of Mount Ararat (like modern emigrants going to Oregon) to seek their fortune. Cush went to the land of Havila, and from him sprang the Chaldeans and the Babylonians. Mizraim remained with his father; Ham settled on the banks of the Nile, but, by some unknown track, found his way to Ethiopia, to scorch his skull in the torrid zone; while Canaan stopped here, at the foot of Mount Lebanon, to build factories, and cities, and vessels.

It should seem that the wife of Ham was of the family of Cain, and not Seth. The genealogies of the Phœnicians run back to the first man through that line, although they do not mention the flood. The oldest son of Canaan was Sidon, an enterprising lad, who, in his youth, loved to play in the mud. He built several mud-houses, and dug a trench around them, to protect himself from his neighbors and the wild beasts. This, ultimately, grew into the famous city of Sidon, on the sea side. After a time, Sidon sent out two companies of emigrants, one of which planted Arad, on the north, and the other Tyre, on the south. From these three, a colony planted Tripolis, which signifies "from three cities."

Tyre soon outstripped the others, and became the great metropolitan city of western Asia. This pre-emimence she maintained, until the subjugation of all that land by Alexander the Great, about three hundred and thirty years before the Christian era.

On account of power and glory—the amount of her manufactories—the multitude of her colonies—the extent of her commerce—the bravery of her defence—and the terribleness of her fall—Tyre deserves more than a passing notice on the page of history.

At the southern point of Phœnicia, the sea rounded up into the land, forming a beautiful bay, about a mile and a half broad. In the opening of this bay, toward the sea, was an island about half a mile in diameter, and about the same distance from the main land on each side, and a mile from the land directly toward the continent. Tyre was originally built upon the main land, with the noble bay in front of it. It was surrounded by a high, strong wall. Nebuchadnezzar, king of Babylon, besieged this city, and after thirteen years of labor and toil he succeeded in taking the city, about the year 580 B. C. During this long siege, the inhabitants were occupied in building a wall and houses upon the island, to which they removed with all the treasures. Nebuchadnezzar gained nothing but vexation by all this great enterprise. (Consult Ezekiel xxix: 18.)

It does not appear that the Tyrians ever submitted to the government of the Babylonians, although they may have paid tribute for the sake of peace.* All the rest of Phœnicia became part of the empire of the east, and, with Babylon itself, passed into the Persian empire, when Cyrus the Great came to the throne, about 536 B. C.;

*Tyre paid tribute to Babylon and Persia, from 580 B. C. to 510 B.C., under Darius, when she became again independent.

in which condition they continued, either as dependent provinces or confederate allies, until Alexander over-ran the whole land, about 330 before the Christian era.

The history of Phœnicia may be divided into two parts. First, that which preceeded—second, that which succeeded—the siege of Old Tyre by Nebuchadnezzar; or old Tyre and New Tyre. Both parts are full of interesting events. Phœnicia was a confederation of States, very much like the United States, united for all foreign purposes, but each prominent city an independent State for all internal regulations, governed usually by a king instead of a governor, who was, more or less, controlled by a Council coresponding to a modern State Legislature. It was under this most happy form of confederate government, that Phœnicia maintained her unity and independence, and rose to so great prosperity.

The events worthy of particular comment in the early history of Phœnicia, before the siege, are: 1. Sending letters and science into Greece by Cadmus, about the time of Joshua in Israel. 2. The reign of Hiram, the friend of David and Solomon, and the building of the temple. 3. The reign of Ithobal, the father of Jezebel, wife of Ahab, in the time of Elijah, the prophet. 4. The flight of Dido to Africa, to plant Carthage. 5. The reign of Ithobal II, who was killed at the siege of Old Tyre by Nebuchadnezzar. Each will be taken up in order.

There was a king in Phœnicia, whose name was Agenor, and who had many sons and daughters. His eldest son's name was Phœnix, from whom came the name of the whole country of Europa. The daughter of Agenor was stolen, and carried into Crete. From her sprang the name of Europe, as applied by the Phœnicians to all west of themselves.

Cadmus, brother of Europa, was sent to hunt for her, but, not succeeding in finding her, he passed over into Greece, then a barbarous country. Not daring to return, he built a city in Greece, calling it Cadmum, which was afterwards changed to Thebes. Cadmus introduced the use of letters, and written language, among the barbarians. From this arose all the classical science, the literature, and the philosophy of learned Greece; and for this Phœnician kindness the Greeks afterward repaid their instructors, by over-running their land with armies, and desolating their cities, often drenching their streets with human blood. Such is the justice of this world!

The frequent intercourse of Cadmus with the Egyptians, had rendered him familiar with the wisdom of that land of early science.

Apolodorus gives this mythe as follows:

"Agenor and Belus were the sons of Neptune by Lybia, daughter of Epaphus. Belus remained in Egypt, and married the daughter of Nilus, who gave birth to Egyptus and Danaus. Agenor emigrated to Phœnicia, and became the father of a numerous race; he married Telephe, by whom he had Europa, Phœnicis, Cadmus, Cilix, Electra, and Thasus. Agenor had also other wives and other children. Europa was stolen by Jupiter, transformed into a bull, and carried to Crete. Agenor, being extremely grieved at the loss of his daughter, sent his son Cadmus, with a large sum of money in quest of her, but as he did not find her, and dared not return without her, he resolved to go and settle elsewhere. With this design, having fitted out a small fleet, he put to sea, and landed in Thrace, where he was so fortunate as to discover a gold mine on Mount Pangesus.

"Being enriched with metal, and in a condition to pursue his enterprise, he was advised by the Oracle of Delphos to leave Thrace and proceed to Bœotia. He obeyed the Oracle, and went thither and founded a kingdom, and built a city called Cadmum—afterwards called Thebes."

This is a mixture of truth and fable. Let us try to separate the true elements, and find out the facts.

Agenor was the king of Phœnicia, and Belus was Sesostris, the king of Egypt. They are called sons of Neptune, because they traveled by sea as well as by land. They were not brethren, except in arms and deeds of war, but were related by marriage. Telephe, the wife of Agenor, was the sister of that Pharaoh, who was drowned in the Red Sea, and to Sesostris, the Belus of the legend. Egyptus and Danaus were not the sons, but the younger brothers of Sesostris, and cousins of Cadmus. Agenor and Belus are called the sons of Neptune by Lybia, because they, together, went over the sea, to conquer that country which lies in the north of Africa, and west of Egypt. This expedition was in progress at the time that Moses was working miracles in Egypt, before Pharaoh, the father of Sesostris.

On their return, each went to his own kingdom.

Tempestous times those must have been when king Agenor reigned in Phœnicia. Moses had just left Egypt, with the twelve tribes of Israel. The old Pharaoh was dead; his eldest son had perished with the first born; and Sesostris, the second son, had returned from Lybia. He committed the care of the home government to his younger brothers, Egyptus and Danaus, and, with a new army, commenced ravaging Asia. He subdued the Philistines, depressed the Canaanites, and marched victoriously to Persia, and perhaps, to the Indus.

At the same time, the Greeks, then uncivilized, with the inhabitants of the islands between Europe and Asia, were roving about, committing depredations upon their neighbors. Some of these lawless free-booters, coming to Phœnicia to sell cattle and horses and purchase a few Tyrian wares, beheld the beautiful daughter of king Agenor. Mischief was at once on foot, as it always is when lawful matrimony is restrained—for love, lawful or unlawful, seeks its purpose. The strangers stole Europa, and carried her safely into the isle of Crete, where she became the wife of a chieftain. The story of her being transformed into a bull, has reference to her new occupation, tending the herds of cattle with her new husband. Some, however, understand only that Jupiter, who carried her off, was transformed into the bull at the time of the theft, the better to convey away the bride. If this is the meaning of the fable, it refers to the boat, whose prow resembled the head of that animal, and that in this boat Europa was carried to the isle of Crete.

It was to hunt this lost sister that Cadmus went forth, and finally, landing in Greece, built Thebes. Whether or not he ever returned, to report progress, does not appear; but very soon after we find that his sisters came to him, and helped him plant, build and people his city. Here they met their cousins, Egyptus and Danaus, who had fled from Egypt. An account of their flight will be found in the history of Sesostris. One of them left his name to his native land, and the other conferred his name upon the most important river in south-eastern Europe, the Danube. The two brothers married the two sisters of Cadmus, their cousins, Isœa and Melia, thus diffusing in the new colony the germs of Egyptian as well as Phœnician science. What great results arose from stealing one woman!

Electra, another daughter, was, probably, a resident of Thebes, as one of the gates bore her name; but whether she likewise found

a husband, or remained watching at the gate in single blessedness, we are not informed. Thassus, another brother, built Thassos, in Thrace. Cilix settled in Cilicia, and gave name to his country; while Phœnix remained at home, and succeeded his father in the government, and gave name to all the country. He is said to have discovered the art of making the scarlet-colored dye, called the Tyrian dye, which also received his name, and from its resemblance to flame, arising from the ashes, arose the fabulous bird, the Phœnix.

Poor old, unfortunate king Agenor. Somebody stole his dear daughter Europa, carried her off, and married her; and because no one would come to steal the others, they went themselves, without being stolen, and found their husbands.

Previous to this time, Phœnicia was esteemed a part of Canaan.

Little that would interest the common reader, is known from the times of Phœnix, until the time of David, king of Israel, about the year 1000 B. C.

Abial, king of Tyre, and probably of all Phœnicia, was counted an enemy of David, but was succeeded by Hiram, who was the devoted friend of both David and Solomon.* Mutual presents passed between them, until, at length, a regular treaty of national alliance was formed upon the death of David, and the accession of Solomon to the throne of Israel. This prince sent to Hiram, king of Tyre, a letter of such diplomatic character, that it may interest the reader to have a copy of it, especially as it is the oldest State paper on record:

"*King Solomon to King Hiram, Greeting:*—Be it known to thee, O, king, that my father David had it a long time in his mind to erect a temple to Jehovah; but being perpetually in war, and under the necessity of fighting his enemies, and making them all tributaries, before he could attend to the great and glorious work, he has left it to me, in time of peace, both to begin and finish it, according to the prediction of Almighty God. Blessed be His name for the present tranquility of my dominions, and by his gracious

*It is the opinion of many that Hiram was not the son of the preceding king, but a foreigner that had gained the throne, perhaps an Israelite. He was intimately acquainted with the Israelites, their form of government and religion, and worshiped the true God in connection with the idols of Phœnicia.

assistance, I shall now dedicate the best improvement of this liberty and leisure to his honor and worship. Wherefore I make my request that you will let some of your people go with some of my servants to Mount Lebanon, to assist them in cutting down materials for this building, for the Sidonians understand it much better than we do. As for the workmen's reward, or wages, whatever you think reasonable shall be punctually paid to them."

To this Hiram returned the following answer:

"Nothing could be more welcome to me than to understand that the government of your deceased father is devolved, in the providence of God, into the hands of so exalted, so wise, and so virtuous a successor. His holy name be praised for it. That which you write for shall be done with all care, and good will, for I will give orders that there shall be exported such quantities of the fairest cedars and cypress trees as you shall have occasion for. My people shall bring them to the sea-side for you, and from there ship them away to what port you please, where they may be ready for your own men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange, as may agree with your convenience, for that is the commodity which we Tyrians most need."

The kingdom of Tyre flourished exceedingly under the administration of Hiram. The walls of the city were enlarged; the unity of Phœnicia preserved; the commerce of the land greatly increased. Peace and prosperity poured in upon them, and the world at large was blessed through them. This was the result of their liberal policy towards the people of God.

It was about this time that so much was done to facilitate travel, by caravans, from Tyre and Jerusalem through Tadmore, in the wilderness, to Babylon and the Indies.

THE DESERT.

The cities of Phœnicia, Canaan, and Palestine, studded the western coast of Asia or capped the hill tops a little in the rear, that

skirted the Eastern end of the Mediterranean Sea like a narrow frill on the edge of a lady's dress. These cities were the cradle, and the home of early manufactories.

Far in the East ran the great rivers Euphrates and Tigress, with their tributaries. On their borders and far beyond them, reaching to the Indus and the Southern Ocean, where many fertile plains dotted with splendid cities teeming with human beings. These lands abounded with valuable productions of the earth, both vegetable and mineral.

A commerce between the East and the West of Asia became therefore exceedingly desirable. By it one would receive the raw material, for the factories and the other utensils for farming and mining, as well as articles of luxury, in exchange for grain, gums, dyestuffs, and the precious metals. Between these two portions of the East, the great pastures of Mesopotamia degenerated into the barren plains of Southern Syria, where they met and wed those of northern Arabia, forming a bleak, dreary wilderness of burning sand, floating before the breath of poisonous winds that bore destruction and death on their wings. For many miles around no flowing stream, nor waving grove, no cheerful verdure relieves the gloom that hangs like the mantle of desolation over the wide spread prospect. Here and there, at great distance apart, were once stinted patches of verdant earth where cooling streams bubbled up, ran a few miles and were again lost in the interminable sands. Around these spots, like eyes in the body of the desert, stood sentry a few palm trees, eye-lashes to guard the fountains. Under the shadow of their foliage lurked ferocious beasts of prey.

Across this desert the trade between the East and the West was carried by camels going from Demascus, in the South part of Syria, to Babylon and Persepolis. The hardy adventurer in this enterprise was exposed to dangers which would appal any but the stoutest heart.—Out in this desert a little more than one hundred miles from Damascus was originally a small fertile spot on which stood the famous city Tadmor, in the wilderness, now a pile of ruins.—It was first built by Solomon King of Israel, after he had completed the temple, his own house, and Baalbec, in Mount Lebanon. By the protection afforded by this city the perils of the desert trade, though still terrible, were greatly mitigated. Larger caravans could go in company with confident expectation of reaching Tadmor in a few days journey from Damascus.

This trade brought the East and the West into a more intimate acquaintance. I do not recollect that the Jews had any knowledge of Assyria from the time of Abraham to the time that Solomon built Tadmor in the wilderness. Commerce has often been the great instrumentality for uniting the hostile tribes of earth in more friendly relations. Commerce has prohibited the unsheathing of the sword, when no ambitious king, no skillful diplomatist, no artful politician, could have averted the horrors of war. We owe more to commerce, than to all other secular employments, for the present peace, prosperity, and happiness of our country and the whole world. It is to be accounted among the greatest glories of the reign of Solomon and Hiram, that they aided in the protection and extension of commerce, even to building cities in the wilderness to facilitate trade, whereby all nations reposed under the green foliage of universal peace. The commerce, manufactories, architecture and diplomacy of the world owe their origin, to these grand masters.

They gave them birth. They rocked their cradle. They nursed them in childhood, and now in their manhood they march round the world sheathing the sword, and commanding all nations to live in unity, to join in a universal fraternity in the family of man. The terrible wars that afflicted the east, and the west of Asia, subsequent to the time of Solomon, resulting in the subversion of Israel and Judah, were not the offspring of the facilitated intercourse across the desert, but the neglect of that commercial exchange which caused each nation to prize the friendship of others. The dangers of the desert trade, previous to the time of Solomon must have been similar to those experienced by some of our immigrants on the overland route to Colifornia, and are pathetically expressed in one of Collins' poems, from which I make the following extract:

In silent horror o'er the boundless waste,
The driver Hassan with his camels past,
One cruse of water on his back he bore,
And his light scrip contained a scanty store;
A fan of painted feathers in his hand,
To guard his shaded face from the scorching sand.
The sultry sun had gained the middle sky,
And not a tree, and not a herb, was nigh.
The beasts, with pain, their dusty way pursue,
Shrill roared the wind, and dreary was the view.
With desperate sorrow wild, the freighted man,
Thrice sighed, thrice struck his breast, and thus began,
Sad was the hour, and luckless was the day,
When first from Shiraz's walls, I led my way.

Ah! little thought I of the blustering wind,
This thirst, or pinching hunger, that I find.
Bethink thee, Hassan, where shall thirst assuage;
When fails this cruse—his unrelenting rage.
Soon shall this scrip its previous load resign,
Then what—but tears and hunger—shall be thine.
Cursed, be the gold and silver which persuade,
Weak men to follow far, fatiguing trade.
The lilly peace outshines the silver store,
And life is dearer than the golden ore,
——————————All frantic as I go,
When thought creates unnumbered scenes of woe.
What if the Lion in his rage I meet;
Oft in the dust I view his printed feet.
And fearful when day's declning light,
Yields her pale empire to the sable night.
By hunger roused, he scours the groaning plain;
Gaunt Wolves, and sullen Tigers on his train.
At that dread hour, the silent Asp will creep,
If aught of rest I find—upon my sleep.
Or some swolen serpent, twist his scales around,
And wake to anguish with a burning wound.

SEPARATION OF ISRAEL FROM JUDAH.

Solomon, the wise king, was succeeded on the throne by his son Rehoboam, who was vastly below mediocrity for talent. Incapable of perceiving the best interest of his people, he called a court to advise him. Let us put their language into a more modern dress. Old men, what say you?

"What political course shall I adopt? How shall I govern this people?" To this the old men, who had seen the good results of commercial enterprise, replied:—"You see how your father managed. He only taxed the people lightly; he encouraged them to engage in commercial enterprise, and by that means the country became rich, united and happy; the king ruled in sufficient magnificence, and the world was at peace. Follow, now, the footsteps of your father; tax lightly, and leave the wealth of the nation in

the hands of individuals, with which to continue the commercial enterprises so auspiciously commenced in the preceding reign."

Rehoboam replied: "Very good advice; but here are the young men brought up with me. I will hear what they have to say." "Young men, what say you; what kind of politics shall I adopt?" The young men consulted. "If the king gather great revenue of money from the people, he will, of course, spend it again, and who is so likely to have the handling of the money, and get profitable contracts, under the government, as ourselves, who have been brought up with him." They, then, agree to say to the king: "We advise your majesty to lay on a heavy tax, thereby cellect a great revenue, and thus make your government magnificent, and yourself glorious." Rehoboam, like a foolish simple boy, was pleased. He replied: "That these old men are not wise; they are antiquated in their notions; they have fallen behind the age. I like, and will pursue, the advice of the young men."

The result is well known. The kingdom was rent in twain. Ten tribes departed, and formed a separate kingdom, ever after known as the kingdom of Israel, distinct from Judah. They, ultimately, built a capitol, called Samaria in the tribe of Ephraim. Hence they are all some times called Israel; some times Samaria; some times Ephraim. Judah and Benjamin alone remained, under the government of Rehoboam, and were unitedly called Judah; their capitol was Jerusalem, in the tribe of Benjamin. By this mal-administration, the kingdom was rent in two; commerce was checked; and the way prepared for the desolation, and final captivity, of both nations. Rehoboam, like his father, built ships on the Red Sea; but they were broken, and did not sail, and those ports taken from him by the Edomites. In every direction commerce began to depart from Israel and Judah. For a long time it lingered in the hands of the Phœnicians and the Syrians, but ultimately departed into the great valley of the Euphrates and Tigris, where we shall, in a few years, find the power, wealth and glory of the world.

JEZEBEL.

About one thousand years before the christian era, died Resin, king of Syria, Solomon, king of Israel, and Hiram, king of Tyre, after a long, peaceful and glorious reign, which conferred great blessings upon their respective kingdoms, and, indeed, upon all the nations of the earth. The times that succeeded them were tempestuous in the extreme. For one hundred years the kingdoms of Israel and Phœnicia were convulsed with treasons, murders, and every possible exhibition of human depravity; the uniform concomitant of a departure from the worship of the living and the true God. From the history of these times, we may learn wisdom. If coming events cast their shadow before, may we not anticipate trouble when so many of our rulers rule not in the fear of the Lord. After the death of Solomon his kingdom was divided into two, ever after known as the kingdoms of Judah and Israel. Jeroboam was the first king of Israel, and early introduced idolatry, by setting up two calves, one in Dan, the other in Beersheba, the extremes of his kingdom. From this time, to that of Ahab, the history of Israel was filled with plots and counter-plots, until the line of Jeroboam became extinct, and two rival generals aspired to the throne. Omri was the successful candidate. He bought the hill Shamar, and built the city of Samaria thereon, ever after the capitol of Israel. Omri died, and his son Ahab took the throne, about the year 925 B. C.

Astartus, grandson of Hiram, became king of Tyre, but was soon murdered by his servants. Asterimus succeeded to the throne, and was murdered by his brother Phelles, who reigned eight months, and was murdered by his nephew, the son of Asterimus. Ithobal, the son of Asterimus, was a priest of Baal. In his priestly service he was assisted by his daughter Jezebel. Grieving for the untimely death of his late regal father, Ithobal, with his daughter, while offering incense upon the altar of their god, made a solemn vow, that if Baal would restore the throne to him, the rightful heir, they would consecrate all their powers to the advançement of his worship. All who would not bow before Baal were to be held their enemies. The vow being made, Jezebel prepared for the execution of it. Born in these exciting times of treason and violence, her soul seemed to drink in the full spirit of the age. To shed blood, in the execution of her purpose, seemed but a passtime. By her stratagem the king was drawn in their power, and

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murdered in a retired chamber of the temple. This transferred Ithobal and Jezebel from the altar to the regal palace—the priest ascended the throne of his uncle, so many of whose predecessors had expired by the hand of assassins. This was about the time that Ahab ascended the throne of Israel. Jezebel, with all the arts of coquetry, drew on Ahab to form an alliance with Ithobal, which was more firmly cemented by the marriage of this daughter, of this priestly king of Tyre, with the regal monarch of Israel. Then came the fulfillment of the vow, made at the pagan altar. Prophets and seers, priests and servants of God, were either butchered or compelled to hide themselves in caves and dens in the earth. Priests of Baal were every where multiplied. Groves were consecrated to pagan worship, where altars constantly smoked with sacrifices, and often reeked with human blood. To these times Paul must have referred when he said of a people, that they were "without natural affection, implacable, unmerciful." Even all the children were required to be consecrated by fire to Baal.

At that time stood forth, to defend the truth, Elijah, the prophet of God, who declared, by the King of Heaven, that there should be no rain on this sinful land, but, by his word. Heaven frowned upon the nation. The elements joined in the contest between Jehovah and the Phœnician idol, and were ready to avenge the death of the servants of the Lord. The clouds refused to mingle their waters with the blood of the martyrs. The heavens became as brass overhead, and the earth as iron under foot. The air looked fiery and revengeful; the birds of heaven fled away. The green leaves became parched to a crisp; the channels of the streams became dry and dusty; the beasts muttered their mournful protest against the wickedness of man, and expired. Many of the human family gave up the ghost, dying of hunger. The destroying angel spread his direful wings, not only over Israel, but also extended his shadow all over Phœnicia, and far into Syria. The manufactories of Tyre were suspended. A voice of wailing ascended from all the land, and was re-echoed from the hill-tops, to the relentless skies.

Instead of returning to the worship of the true God, and ceasing from bloody persecutions, Jezebel, like Pharaoh, became more obdurate and cruel by these calamities. Nothing was heard in the regal palace but curses upon the head of Elijah, the prophet of God. But, where was he? Ahab had sent into every kingdom to hunt for him, and had taken an oath of them that he was not there. I

mistake—not every kingdom! He had not inquired in the kingdom of God—Elijah was there, fed by the King, who sent a messenger night and morning to feed the prophet with flesh and bread.

Oh, what evil one devilish woman can accomplish, when she quarrels with a servant of God! What calamities she can bring upon herself and her friends, and all for the religious traditions of her fathers! There are many Jezebels in modern times, who stir up their husbands to do the devil's work in society. This subject has a moral application, but I will not now stop to make it. At some other time my pen shall describe the modern Jezebel. Let us pause, and observe the finale of this wicked administration.

1st. The king, by being the mere servant of a deceitful woman, became greatly degenerate in mental capacity. When woman is in her proper sphere, she exalts man and ascends with him; when she usurps authority over him, man sinks below the level of his sex.

Ahab had desired to purchase a vineyard in Jezreel, which was near to the royal palace, but because Naboth, the owner, declined selling it. the king, like a foolish boy, cast himself upon his bed, and indulged in a fit of crying.—1st Kings, XXI ch: 4th v.

Jezebel, however, after reproving him for his childishness, soon disposed of Naboth, and directed her effeminate lord to arise and take possession. He obeyed, but had no sooner entered the vineyard than the prophet of the Lord met him; and the king, like a guilty, trembling culprit, listened to the sentence of God upon him and his family.

Jezebel had become so ferocious in her wickedness, that her name ever after became a proverb, not only on earth, but also among the angels in heaven. Rev. II.

2d. Woes unutterable rolled over Israel and Phœnicia, and the throne and sceptre passed from both their families. The change in the royal line of Tyre, shall be given in another article. I will here continue the history of Israel, until the line of Ahab and Jezebel become extinct.

3d. The end of that evil woman was a most fearful death. Ingloriously, also, terminated the life of Ahab, who permitted his wife to stir him up to all mischief. Ahab was not killed by the people whom he had so much injured, but was permitted to fall into a snare from another source. Jezebel had stirred him up to com-

commence an aggressive war upon Syria, to capture Ramoth Gilead. After imprisoning the prophet Micaiah, for giving him solemn warning, he, with Johosaphat, king of Judah, went to battle.

Benhadad, the king of Syria, very humanely directed his captains to fight with none but Ahab, who, like a cowardly knave, disguised himself, that he might escape the evils to which he was willing to expose others. A bow, drawn at a venture, was discharged at the host of Israel. Although aimed, by the archer, at no particular object, the All-seeing eye took sight, glanced along the string and rested on his vailed majesty. The arrow sped along the line of the divine vision, and penetrated the body of Ahab.

The royal monarch sank back in his carriage, which was hastily driven back to Samaria, and halted in the vineyard of Jezreel.

There the king died, and, owing to the confusion incident to the defeat, his carcass for some time remained in the chariot, where his blood, dripping through the same to the ground, was licked up by the dogs—even in the place where the blood of Naboth was shed. "Surely with what measure ye meet, to you it shall be measured again." He died as a fool dieth.

After the tragical fate of Ahab, in exact accordance with the declaration of two prophets, we might have supposed that the family would have learned wisdom, and ceased from persecuting the servants of God. But not so; evil seducers, and wicked persons wax worse and worse continually. Ahaziah, son of Ahab and Jezebel, ascended the throne, and dwelt in the palace of Jezreel, which overshadowed the vineyard of Naboth. After a turbulent and inglorious reign, marked by no peculiar event, but sending three companies, of fifty soldiers each, to capture the prophet Elijah, two of whom were destroyed by fire from heaven, the king fell through a lattice, and tumbled off the rocks into the fatal vineyard. The injury resulting from this fall caused his death.

In the meantime, interesting events were transpiring in Jerusalem. Jehoram, son of Johosaphat, had married Athalia, the daughter of Ahab and Jezebel, and ascended the throne of his deceased father. He had introduced into Judah many of the pagan customs of his mother-in-law. At his death he had left a great number of children, and grand-children. His throne was now occupied by his oldest son, Ahaziah, also a grand-child of Ahab and Jezebel, and included in the denunciation of Elijah. The Ahaziah, of Samaria, being dead, his throne was occupied by his brother, also called

Jehoram. It was about this time that Elijah, the prophet, after having endured the persecution of two kings, by the instigation of the Tyrian Jezebel, ascended miraculously to heaven. Jehoram reigned about twelve years; he was continually engaged in unfortunate wars with Edom, Moab and Syria, and, like his father, undertook to besiege Roman Gilead. There he received serious wounds, and returned to Jezreel to be healed. Ahaziah, king of Judah, hearing that his uncle had been sick, came down to Jezreel to visit him. While the kings were enjoying this visit, a watchman, in the tower upon the hill, gave an outcry. He-oo! your majesty, I see horsemen, and the approach of an army in the distance! An army! an army! cried the king; send a horseman and ascertain who it is. That boy Jehu, who rode behind Ahab, when he went to take possession of the vineyard of Naboth, had now become a man, and risen to be a captain. He had command at Ramoth Gilead, that very city where Ahab and Jehoram had been wounded. Jehu was a rough, unpolished, ungentlemanly fellow, with great energy and decision of charactrr; we some times say he belonged to a secret society of one; he could keep his own council. At the head of a small, but efficient force, leaving Ramoth Gilead, he moved rapidly on towards Samaria. This was the host seen by the watchman at Jezreel. The messenger from the king met this band, and hailed something after this manner: "Ah! Oh! Captain Jehu, is it you? Captain have you come up here for war or for peace?" To these questions the captain gave no direct answer; but, that the king of Israel might receive no tidings, he commanded "to put the man in the rear." The watchman at Jezreel saw the movement, and cried out: "I saw the messenger come to them, and he comes not back again, but the hosts advance this way." The two kings became alarmed. Another messenger was sent with speed, to go and return with tidings, who, and what, the strangers are. He also met Jehu, who gave him the same reception as his predecessor. The watchman again hailed: "I saw this second messenger come quite to the army, and he returns not. The army still advance; they come very rapidly, and the driving is like the driving of Jehu, for he always drives furiously. Jehu, captain Jehu, that furious man!—trouble ahead; there is treachery; O, Ahaziah! call the guards—get out the chariots of war—prepare for battle!" The two kings move cautiously out to meet their visitor. "'Tis Jehu, surely! Captain Jehu, have you come hither, with all this

haste, for war or for peace?" Jehu indignantly replies: "War or peace! What peace, so long as your cursed old mother carries on so like the devil?" Without further ceremony the battle began—Ahaziah turned and fled. Jehu, pushing hard after him, hurled a javelin at him, which wounded him in his chariot. He escaped to Meggido, where he died that night, and was carried to Jerusalem to be buried. Jehu, also, in the beginning of the action, drew a bow, with his full strength, and smote Jehoram between his arms. The arrow went out at his heart, and he sank down in his chariot, which was drawn simultaneously towards Jezreel. The captain, in his pursuit of Ahaziah, had fallen in the rear of his men. At length Jehu came up, where the dead body of the king lay, thrown from his carriage. He paused, and wildly exclaimed: "I was a boy when Ahab went down to take the vineyard at Naboth, and rode behind him. I heard what the prophet said about this family, on account of that murder. Last night troubled dreams disturbed me; all night the blood of that innocent man floated before me, calling for vengeance, and to-day the vengeance has come. Take up the carcass, and cast it into the vineyard." His men, obeying the command, cast the royal corpse of this son of Ahab and Jezebel into the bloody field.

But the blood of Naboth is not yet avenged. The queen mother, the author of all these woes yet lives. From the window of the palace she saw the conflict in which her royal son expired. She arrayed herself in her gayest apparel, and painted her face—perhaps hoping by her old and faded charms to captivate the young and heroic Jehu, but to no purpose. As he approached she hailed him. To her the blunt captain made no reply, but raising his eyes to the window he cried out: "any body up there on my side? any body? If there is, heave her out." The servants responded. Down she tumbled into the midst of the soldiery. Never before did heaven rain such a shower. Never did star fall from heaven more worthy to set. Over her prostrate body strode the hosts of Jehu, horsemen, chariots, footmen and all, mangling her flesh and bones beneath them, in the same fatal vineyard drenched with the blood of her husband and her son. That night was devoted by Jehu and his companions to banqueting. But in the midst of the feast, suddenly pausing, Jehu exclaims, "That Jezebel was an accursed old creature, worthy of all this ill fate, and the judgment of Heaven was de-

nounced against her—yet she was the daughter of the king of Tyre. Go give her a royal burial."

The dogs had anticipated Jehu's command, for when the servants came for her body, nothing remained of Jezebel, which the dogs had not devoured, save the skull, the feet, and the palms of the hands. What had Elijah said should become of this woman? "Thus saith the Lord, in the place where the dogs licked the blood of Naboth, there shall they eat thy flesh, even thine, O Jezebel." Ahab had seven sons and seventy grand-sons, in the town of Samaria. To the governor, Jehu sent a letter, inviting them to set up one of them for king and fight for him. Alarmed at the terrible slaughter of two kings, and the old queen, with their adherents, they dared not contend with the heroic captain. They, therefore, slew all these princes, cut off their heads, and sent and piled them up in two heaps at the entrance to Jezreel. Soon after this, Jehu and his companions rode out into the country, where they met forty-two young men, descendants of Ahab and Jezebel, by their daughter Athalia, who had received no tidings of the events in Samaria. He inquired of these young men: "Who are you?" To which they replied: "We are the princes of Judah, going to visit our cousins, the princes of Samaria." "Take them alive," said Jehu. These were all captured, carried to Jezreel, and slain.

"How fearful and terrible are thy judgments, O, Lord God Almighty. Surely there is a way which seemeth right unto men, but the end thereof is death." Let modern Jezebels behold and learn the fate of those who quarrel with the servants of the Lord. Who ever contended against God and prospered? Leaving, for a time, the kingdom of Israel, which suffered so much by having a Phœnician queen, let us now return to Tyre, whose further history demands our attention.

DIDO.

Ithobal, the father of Jezebel, died soon after her marriage with Ahab. Tyre, and all Phœnicia, was the theatre of intrigue

and commotion, set on foot by Jezebel, who was ever sowing discord among her own kindred. In the reign of Pygmalion events transpired which affected the subsequent history of the world. Sichaeus was the nephew of Jezebel and the uncle of Pygmalion. He was high priest of Hercules, (Baal,) whose temple stood on the island, in front of Tyre, and served both for commercial and religious purposes. Tyre, then, engrossed nearly all the commerce of the world. The king had a half-sister, much older than himself, whose name in Phœnicia was Eliza, but by the Greeks she is called Dido.

Through the extent of commerce, and the vast amount of revenue committed to his care, he had become very rich. Pygmalion coveted his brother's treasures. To accomplish his nefarious purpose, he invited the priest to leave the altar, and improve his health, by taking a hunting excursion upon one of the spurs of Mount Lebanon. While engaged in the pursuit of a wild boar, and drawn away from his attendants, the king came suddenly upon the priest, slew him with a spear, and rolled his body off the rocks; afterward pretending that he had fallen by accident, and thus been killed. Still the treasures could not easily be obtained.

They were in the temple, guarded by the widow.

Dido grieved for the fate of her husband. She knew the sordid disposition of her brother, and suspected that Sichaeus had fallen by his hands. She, however, artfully concealed all her suspicions, and prepared to leave Tyre with all her treasures. She, therefore, requested the king to grant her a number of vessels and men to convey her and her effects to a brother, who was governor of a small city near Tyre, called Baca, that she might there spend her widowhood in quiet. The king readily granted this request, supposing that, by this means, he should discover the treasure, and before they landed at Barca he intended to seize them. But, oh, the cunning of a shrewd woman! The vessels are all loaded; the men and treasures aboard; the Barcan brother and his family are there. Dido takes her seat, and gives command—the sails are hoisted. Instead of sailing towards Barba, the fleet put directly out to sea, and bid adieu forever to their native shores. The king was enraged to see the treasures so easily escape from his hands. He proposed to send another fleet in pursuit, but the priests of Herculese, remembering their late brother slain, caused the oracles to forbid the enterprise. His majesty was, therefore, powerless;

none would help him or go to sea against the command of Herculese. The fleet of Dido sailed first to the island of Cyprus, which was a Phœnician colony, where they obtained an ample supply of young women, so needful for the enterprise in hand. From thence they struck into the great Mediterranean sea, and landed first at Utica, on the north coast of Africa. Proceeding a few miles further, they halted, and planted a new colony and city, calling it Carthage. From this enterprise sprang the great and distinguished nation of the Carthegenians, which afterwards so manfully contended for empire with the Romans.

Leaving Dido at Carthage, to figure on another page of history, let us hasten back to Tyre. Pygmalion was the last monarch of the family of Ithobal and Jezebel. All Phœnicia was the scene of commotion, of treason, and of assassination, for a long period. The unity of Phœnicia was broken. I apprehend there were some modern nullifiers in those days, for we soon find the different States arrayed on sides adverse to each other. At length Elul gained the throne of Tyre, about the year 756 B. C., but it is not probable that he reigned over the whole of Phœnicia. About this time Hezekiah, king of Judea, being at war with the Philistines, had gained great advantage over them. Elul availed himself of their embarrassment, and gained the city of Gath. The Gittites applied to Shalmaneser, king of Assyria, whose capitol was Nineveh, for aid. He accordingly marched a large army to their relief. In doing so, he passed through Phœnicia, distracting still more their already shattered state. But peace was restored, and the Assyrians returned. We never find Phœnicia again firmly knit together in one confederacy. Sidon and some other cities joined, and made war upon Tyre. The occasion of this war does not plainly appear. The most probable cause was the superior skill and enterprise of the Tyrians, which provoked the jealousy and rivalship of their neighbors. Dim stars cannot shine until brighter ones set. Such efforts to hasten the descent of the brighter, to give place to the more dim, were not unusual. Being unable to compete with their rival, the confederate forces once more applied to Shalmaneser, who again marched into Phœnicia, to humble the proud city of commerce. But Tyre was found a match, and more than a match, for all of them. The Assyrians attempted to attack Tyre by water, but the Tyrian fleet of only twelve vessels overcame the far superior force of the Assyrians, consisting of sixty

vessels—drove them from the sea with great slaughter, and captured five hundred rowers. From this time, the besiegers confined themselves to land operations, such as building and using battering-rams, scaling-ladders, and other engines to break down the walls. Shalmaneser, after a time, returned to Nineveh, but directed the continuance of the siege until proud Tyre should submit to his yoke. The Assyrians, by stopping the aqueducts, greatly distressed the Tyrians, for the want of fresh water. But, still, under the vigorous policy of Elul, the city was enabled to sustain and defend itself until Shalmaneser died, when the long siege was abandoned, without any definite result, except to show the strength of Tyre, and to alienate her forever from the neighboring cities of Phœnicia. Elul proved himself worthy to reign over Tyre, by the energy displayed in sustaining a siege of five years against one of the mightiest nations then on the globe.

But the end of old Tyre now approached, and the birth of new Tyre, on the island, now drew nigh. It was, probably, about this time the great prosperity of Tyre existed, which is so beautifully described, and so minutely recapitulated, by the prophet Ezekiel.

Elul, after a reign of thirty-six years, died about the year 720 B. C.

Fall of Tyre.

Not long after this time, the city of Nineveh was destroyed, the Assyrian empire remodelled, and the royal sceptre transferred to Babylon, which became the head of gold to all the other nations, States and kingdoms of the world. Nabopolasser, father of Nebuchadnezzar, of Babylon, sat on the throne of the empire of the east, about the year 625 B.C. Ambitious of power and glory, yet too infirm himself to endure the fatigue of war, he sent forth his heroic son to conquer the world. Most of the nations of western Asia were easily subdued by him, and it was the purpose of that general to march directly into Egypt. But esteeming Tyre too strong, and too rich an enemy, to be left in the rear, Nebuchadnezzar directed all his forces to the task of reducing the city, which had so effectually resisted Shalmaneser. All the rest of Phœnicia joined with the Babylonian army against their rival neighbor. For thirteen long years did Nebuchadnezzar and his army labor, and toil, and strive to subdue the city. Every head was made bald, and every shoulder peeled in carrying stone and timber, and various mate-

rials to construct engines for battering down the walls, and destroying the inhabitants. Dreadful, indeed, were the sufferings endured by the Babylonians, while the inclosed Tyrians were in comparative ease. The engines of the Babylonians drove portions of the wall inward; the Tyrians gathered these fragments and floated them to the island, and began to build a wall around it, which was carried up with strength and firmness to a great height. They also continued to erect houses on the island, within the new inclosure. The Babylonians were not expert at sea, and, not exactly comprehending the nature of these works, they failed to prevent their progress at this time. Ithobal II. was king of Tyre, but probably not a descendant of the first of that name. He animated his people to resist heroically their foreign invaders, and their envious neighbors. At length, after incredible hardships, Nebuchadnezzar was able to reduce the strong wall of the city, and his soldiers were animated with the hope of soon entering, and repaying themselves with abundance of plunder for their long and painful labors. It was evident to the Tyrians that the city must be given up to the pillage of a foreign soldiery—that old Tyre must go to the grave; but they determined that the soul should survive the body. In the still and silent night the treasures and valuable effects of the city were all removed to the island, and there deposited in the temples of Jupiter and Herculese, which had been erected long time before, by Hiram the friend of Solomon. The next day a most desperate and bloody resistance was opposed to the besiegers. In this struggle king Ithobal fell, bravely defending his people and city. The day wore away. The Babylonians, having gained some advantage, began to enter the city, and, at the same time, the Tyrians, moving to the sound of solemn music, retreated with their wives and children to the new island-city, entering it from their boats. The gates closed behind them, and they were safe from their invaders. How mortified were the Babylonians to find nothing but old buildings, half demolished, to satiate their rapacity! All their anticipated treasures were now more difficult of access than when the siege began. Nebuchadnezzar vexed at this failure, and loss of thirteen years of time, did not renew the siege, but hastened on to Egypt, where he took great spoils to compensate him for his late ill success.

Thus ended the city of Tyre, about the year 580 B. C. Returning from Egypt, Nebuchadnezzar completed the capture of Jeru-

salem, and began to carry the Jews captive to Babylon. All Phœnicia, except Tyre, and all Canaan, then became a part of the empire of the east, and ever after shared in its destiny until the Roman conquest. How terrible the sieges of war! How fading the laurels of conquest! To this siege of Old Tyre the prophet Ezekiel refers, in the xxixth chap., and 18th, 19th and 20th vs.

New Tyre.

There were several important events in the history of New Tyre, after the siege of Nebuchadnezzar, but I shall, for the present, omit all except the siege by Alexander the Great, which resulted in the entire ruin of the city.

Imperial authority passed from the Babylonians to the Persians in the year 538 B.C., and continued with them about 200 years. The Greeks and the Macedonians, uniting under Alexander the Great, marched over into Asia Minor, and advanced upon the north part of Phœnicia. After a few successful battles, all the west of Asia, except Tyre, changed its allegiance from Darius, of Persia, to the Macedonian conqueror. Tyre, also, sent ambassadors to the camp of Alexander with presents, desiring peace and friendship, but refusing to acknowledge him as their master. Alexander sent them ambassadors to propose to them terms of peace. These the Tyrians, very unwisely, and contrary to the laws of nations, murdered, and threw their bodies from the walls into the sea. I find no good apology for this deed, and the Tyrians, for so wanton a violation of the usages of nations, might have expected the terrible fate which we are about to record.

It was the design of Alexander to march into Egypt, and conquer the land of the Pharaohs, before he proceeded to Persia; but he deemed it contrary to sound policy to advance, leaving in the rear so powerful an enemy as Tyre, which, having the command of the sea, might aid the Persians and greatly annoy him. Governed by the same policy that guided the king of Babylon on a former occasion, he determined to besiege Island Tyre, with the hope of better success than had attended the two eastern monarchs in the same enterprise. In seven months he succeeded in taking and destroying the city, in the autumn of the year 332 B. C. It must be remembered that Egypt was a dependent province of Persia, having been subjugated by Cambyses and Ochus. This fact explains the reason why Alexander, in a war with Persia, also included Egypt among his enemies. It is remarkable that Tyre received no

assistance from either Persia or Egypt, since the war was on their account, and only indirectly in reference to Tyre.

Thus far I have related the history of Phœnicia, and of Tyre, in my own language. I shall, perhaps, be excused if I give the siege of Tyre chiefly in the language of another, and quote largely from Hebbe, with remarks of my own.

Siege of the Island City of Tyre.

"The island city of Tyre, situated half a mile from the main land, was surrounded by a strong wall, one hundred and fifty feet high. It was stored with an abundance of provisions, and armed with every species of warlike preparation. The Tyrians were, besides, furnished with a considerable fleet, while Alexander had none at all. The difficulties with which the Macedonian hero had to contend in this enterprise, were, consequently, very great, and would have induced many other great generals to desist from an undertaking apparently so hopeless; but Alexander was too confident of his ability, and possessed too resolute a pride to abandon an enterprise he had once resolved on. Under these circumstances the first thing he did was to join the main land to the island by a mole, or artificial isthmus. For this purpose he caused the sea to be sounded, and found the greatest depth to be three fathoms. This inspired him with confidence of success; and he became still more confident, when informed that the bottom was a stiff clay, which served instead of mortar, and held whatever was sunk into it more firm than could have been effected by art. The ruins of old Tyre furnished materials for the proposed work, which was begun, and, under the inspection of the king himself, executed with such astoning rapidity, that it soon rose over the surface of the water, and approached the city. At first the Tyrians had looked upon this undertaking as a rash and desperate attempt, which could never be crowned with success, and therefore, as we are told, had scornfully cried out from their ships to the king, asking him whether he considered himself greater than Neptune. But, on seeing the rapid progress of the work, they changed their minds, and feared it would succeed. Therefore from the walls of the city they not only began to assail the workmen with all sorts of missive weapons, but also sent armed vessels on each side of the mole to harrass them. To cover the workmen from the enemy's arrows, Alexander caused too large wooden towers to be raised, and covered them with raw

hides, to prevent their being set on fire. The Tyrians resolved to attempt the destruction of these towers, and, for that purpose, contrived a fire-ship, whose yards, instead of sails, were hung with rows of baskets, filled with sulphurious matter, and whose hulk was partly filled with dry twigs, over which was strewed all sorts of combustible matter. As soon as they had made this ready, and had got a favorable wind, they towed the hulk to the sea, and ran her upon the mole, directly between the towers, and then set it on fire. When the masts began to burn, the weight with which their yards were charged caused them to break, plunging all the baskets full in the fire, and greatly increased its fury, so that not only the towers, but all the materials that were on the mole, were totally consumed.

This loss is said to have greatly perplexed Alexander, and it is also intimated that he began to regret that he had undertaken the reduction of Tyre, and that he would have sent ambassadors to the Tyrians with new terms of peace, but that he suspected they would not hearken to any proposals whatever, and would treat his envoys as inhumanly as they had those whom he had sent before the siege to summon them to surrender, and whom they had thrown headlong into the sea. He, however, resumed the work with seeming cheerfulness, caused the foundation of a new mole, broader than the former, to be laid, and consequently capable of holding more towers, ordered new engines to be made, and took measures for procuring a fleet, without which he saw clearly that he should be unable to accomplish his purpose.*

Gerostratus, the father of Strato, and king of Arad, and Enylus, king of Byblus, together with most of the Cyprian princes, and also the Sidonion squadron, in all a hundred and twenty sail, arrived at Sidon and offered him their services. As at the same time about eighty sail arrived from Greece, Alexander had under his command a fleet of about two hundred vessels, of which a part remained under his immediate orders, and the remainder subjected to those of Andromachus, the Cyprian.

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*The city and island of Tyre were directly west of Old Tyre on the continent. The arm of the sea where the mole was built, must have been on the south of the city, and the mole connected it to a projecting point of the main land, while the Sidon arm of the bay was on the north side of the city.

When the mole was brought almost to the city, ponderous engines were put to work to batter down its wall, while the archers and slingers incessantly harrassed those who defended it, for the purpose of driving them from their posts. But the Tyrians became not disheartened. By means of a new contrivance of wheels with many spokes, which being whirled about with an engine, they shattered in pieces the enemy's darts and arrows, and thus covered themselves against their aggressors—a great many of whom they killed, without suffering any considerable loss on their side. Meanwhile, however, the wall began to yield to the violence of the rams, that battered it night and day without interruption. Whereupon the besieged, setting all hands to work, raised, in a very short time, a new wall, ten cubits broad, and five cubits distant from the former; and also filled up the empty space between the two walls with earth and stones. By this means, they kept the Macedonians for a long while employed, ere they could, with all their engines, make the least impression on this new piece of fortification.

The Tyrians, meanwhile, made an attack on the Cyprian squadron, in the following manner: One part of Alexander's fleet was posted at the mouth of the haven which fronts the Sidonian shore, and across which the Tyrians are said to have spread sails, in order to prevent the enemy from seeing that they manned their own vessels. One day, about noon, five chosen quinqueremes, as many quadriemes, and seven triremes, inured to the sea, slowly and noiselessly rowed out of the harbor, one by one, against the Cyprian vessels. But, when advanced within sight of the enemy, they raised a loud shout, and splashed with the oars, in encouragement of each other, and then hastened boldly to attack the Cyprian fleet, which, when taken by surprise, and in part quite destitute of defenders, suffered a great loss. Alexander, in the meantime, hearing of this sudden attack of the Tyrians, immediately ordered as many ships as he could spare, and as were well armed, to block up the mouth of the other haven, and prevent the rest of the Tyrian fleet from issuing forth; he then hastened himself with the quinqueremes he had at hand, and five triremes, to sail to the other side of the island, and attack the victorious vessels of the Tyrians. The besieged, seeing this from the wall, and perceiving Alexander himself there, endeavored, by loud cries, to recall the vessels that had overcame the Cyprians. Finding their cries were not heard, they made several signals for their countrymen to return, who, when they understood

that Alexander was approaching them, turned their sails, and hastened towards the haven; but, as they perceived the signal too late, few were able to save themselves by flight, for Alexander's ships falling in suddenly among them, rendered some unfit for sailing, and captured two of the Tyrians vessels at the very entrance of the port. The Tyrians, however, lost not many men, because, as soon as they perceived that it was impossible to save the ships, they saved themselves by swimming.

"Alexander, after this victory, caused some of his ships to be joined together, and a vast number of battering rams to be mounted on them, in addition to those he had already placed on the mole. After having failed in several attempts on some parts of the wall, the ships were moored along its whole southern side, looking towards Egypt; and the effect of the battering rams tried the whole distance. At length the wall was shaken, and afterwards a breach, a hundred feet wide, was made. The Macedonians took instant advantage of this opportunity, and, by the help of their ladders attempted to mount the breach and take the city by storm; but though encouraged by the presence of Alexander himself, they were forced by the Tyrians to give way, and retire to their ships with great loss. Alexander intended to renew the attack the next morning; but the breach having been repaired during the night, he found his object no further advanced than when he first undertook to batter the walls.

Meanwhile, Alexander had caused several towers to be built upon the mole, and raised to an equal heighth with the battlements. These towers he had filled with the most courageous men of his army, whom he had directed to form a bridge, with large planks, resting one end on the towers, and the other on the top of the ramparts. He then ordered them to endeavor, sword in hand, to gain the wall; but this attempt had also failed, as the assailants had been opposed by the Tyrians with the greatest bravery, and with weapons with which the Macedonians were altogether unacquainted. But what most of all disheartened the assailants, and forced them to desist from the attack, was a scorching sand which the Tyrians, by a new contrivance, showered upon them. For this sand, which was thrown in red-hot shields of iron or brass, getting within their breast plates and coats of mail, caused them such dreadful tortures, that many, in despair, threw themselves into the sea; others dying in the most excruciating agony, with their

lamentations, struck the greatest dismay into all who heard them. This occasioned the greatest confusion among the assailing Macedonians, and inspired new hope in the Tyrians, who no longer kept themselves on the defensive, but began to act the part of aggressors, by leaving the walls and charging the enemy hand to hand, on his own bridges, with such resolution, that Alexander, seeing his soldiers give way, thought it prudent to sound a retreat, and by that means assume at least the appearance of having voluntarily desisted from the attack.

Such attempts had several times been repeated, but always with the same issue. This had the effect to make all the Macedonian generals present, except Amyntas, desirous to abandon this hazardous enterprise.

In order, therefore, to bring this long protracted siege to a close, Alexander seized the first opportunity to storm the city by a general assault, which was presented three days after the check the Macedonians had received at the storming of the breach, when the sea had become quite calm. Agreeably to this resolution, the king hastened his preparations. First he ordered a line of hulks, on which his battering engines were placed, to be towed as close as possible to the wall, and there brought to anchor; the engines were immediately made to play upon the walls, and in a very short time a very considerable breach was affected. Then he caused these hulks to weigh anchor, and to be towed off, and other ships, having scaling ladders on board, to replace them. Orders were given to a detachment of light-armed troops, under the command of Admetus to attack the city on one side, and to another corps of auxilliary foot, headed by Cœnus, to assail it on the other at the same time; while Alexander at the head of the main force, held himself ready to sustain both assailing parties. For the purpose of dividing the attention of the Tyrians, and to lessen the vigor of their defence, he also ordered a squadron of armed vessels to sail continually around the city, and threaten first one point, and then another, and, if opportunity should present itself, actually to make an attack. This stratagem answered his purpose, because the Tyrians became much distracted, and divided their forces, not knowing where to concentrate their greatest strength. Still they defended themselves very valiantly against Admetus and his Macedonians, who first mounted the walls. This heroic officer was killed by a spear almost as soon as he had set his foot on the wall; but the king himself

hastened with fresh troops to the aid of those who had first reached the heights, quickly drove back the Tyrians, and pursued them with great slaughter to the royal palace. Meanwhile the king's fleet broke into one of the havens, and began to sink and burn the ships that were there; and the Cyprians also, on the other side, soon forced their way into that haven which they had hitherto blockaded, and encouraged by the success of the Macedonians, attacked and entered the city from that side.

THE FALL OF JERUSALEM.

Jehoaikim, whom Pharaoh Necho had elevated, was permitted to remain on the throne of Judah, as a dependent upon Babylon, but in 606 B.C. he rebelled. Nebuchadnezzar marched again to Jerusalem, captured a great number of the people, among others Daniel, the prophet, and part of the holy vessels of the temple, which he sent to Babylon. Hearing of his father's death, he hastened home, received the crown, and returned again to continue the war in the west. He permitted Jehoaikim to remain on the throne a few years longer. Thus the first captivity commenced, 606 B. C.

Finding Jehoaikim treacherous, Nebuchadnezzar, in 598 B. C., again marched against him, aided by bands of Syrians, Moabites and Amonites. Jehoaikim was taken captive, and carried in fetters to Babylon, where he soon after died. At this time, also, a large number of the people, and a portion of the holy vessels, were sent to Babylon. Jehoaikim, a lad of eighteen years, and son of the preceding king, was placed on the throne, but in the end of the year, or beginning of 598, he was also carried captive to Babylon, with all his family, and a multitude of his people. A part of the remaining holy vessels of the temple were taken at this time. A few of the people were left, over whom Nebuchadnezzar placed Zedekiah, the uncle of the last king, who reigned eleven years, if so dependant a relation can be called reigning. In the ninth year of his reign, that is in the year 589 or 590, Zedekiah rebelled

against Babylon, and once more attempted to raise Judea into an independent kingdom. Enraged at the treachery of all the kings of Judah, and the stubborness of the people, Nebuchadnezzar again besieged Jerusalem, and determined to finish the work.

"And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his hosts, against Jerusalem, and pitched against it, and built forts round about it. And the city was besieged until the eleventh year of Zedekiah."

Now Jerusalem, the time of thy judgment is come. Thy cup of iniquity is full. It overfloweth. Thy rebellion toward thy God, and thy cruelty toward man, with the crimes of many generations, call loudly for vengence! Hear thy destiny!

The seventh invasion is come. The seventh plague is upon thee. The seventh seal is about to be broken, and the seventh trumpet to sound forth thy sentence: thou that stonest the prophets, and killest them that were sent unto thee.

Stare, ye fathers! Wonder, ye mothers! Wail, ye daughters, for there is no bread! Thy fruitful plains, now trampled by a foreign soldiery, no longer send up the husbandman, with his beast-of-burden, laden with corn and wine and fruit, to supply thy markets. Thy gates are closely watched. Gaunt famine stalks through the city of Salem, once the city of Peace. Thine enemy have turned away the streams of sweetly flowing water, which the wise son of David conducted of yore into thy pools and cisterns. Raging thirst is added to gnawing hunger. The people pine and die. Where are thy brave men? Thy warriors bold, who often have trampled o'er the foe? Ha! I see them, few in number, and coward-like, issuing through a narrow gate, at the king's garden, and between two walls. Stealthily they pick their way out of the city, while the shadows of the night conceal them.

Here comes king Zedekiah himself. The fugitives have abandoned the city, men, women and children to their fate, and make their way over the hills; they descend into the plains of Jericho. Swift is the flight, and swift is the pursuit. An army of the Chaldeans overtake the king, secreted and alone, his attendants being scattered away from him.

Zedekiah, his family, his nobles, and many of his people, are captives and in chains. The whole party move quietly to Riblah, in the land of Hammoth. Here Nebuchadnezzar sits in solemn

judgment upon his captives. Retire, ye tender sensibilities. Ye have no place in such a court as this. Let none but our blunter feelings attend the trial. The sons of Zedekiah are slain before his eyes. The king casts his last lingering look upon the dying agonies of his children, and then, by order of the conqueror, his own eyes are rendered sightless forever. Dark night has set in, to which there shall be no morrow.

Judah is subverted, and Jerusalem is dead. Let us away to the funeral. One month after this terrible tragedy, "Nebuzaradan, Captain of the Guard, returned to Jerusalem, and burned both the house of the Lord, and the king's house, and the houses of Jerusalem, and every great house burned he with fire. And all the army of the Chaldeans, that were with the Captain of the Guard, break down the walls of Jerusalem round about." Part of the poor of the people were left to till the land. A part voluntarily went over to the Chaldeans, and the remnant were taken captive, with a vast amount of treasure, of gold and silver, money, and precious vessels and ornaments. All these were carried to Riblah, where another court is held. Among the newly arrived captives were found sixty-six men, who had held office under Zedekiah. These were slain. The remnant, with the king, in fetters of brass, were sent to Babylon, from whence few will ever return.

FALL OF JERUSALEM.

Fallen is thy throne, O, Israel! Silence is o'er thy plains;
Thy dwellings are all desolate—thy children weep in chains.
Where are the dues that fed thee on Etham's barren shore?
Those fires from heaven that led thee, now light thy path no more.

Lord thou did'st love Jerusalem—once she was all thine own:
Her love thy fairer heritage—her power thy glory's throne.
'Till evening came, and blighted thy long loved Olive tree,
And Salem's shrine was lighted for other Gods than thee.

Then sunk the star of Selymo—then pass'd her glory's ray:
Like heath that in the wilderness the wild wind trails away.
Silent and waste her bowers, where once the mighty trod;
And sunk those guilded towers where Baal reigned as God.

Go! saith the Lord: Ye conquerors, steep in her blood your swords;
And raze to earth her battlements, for they are not the Lord's.
'Till Zion's mournful daughters o'er her dead bones shall bend:
And Hinneu's vale of slaughter shall hide but half her dead.







